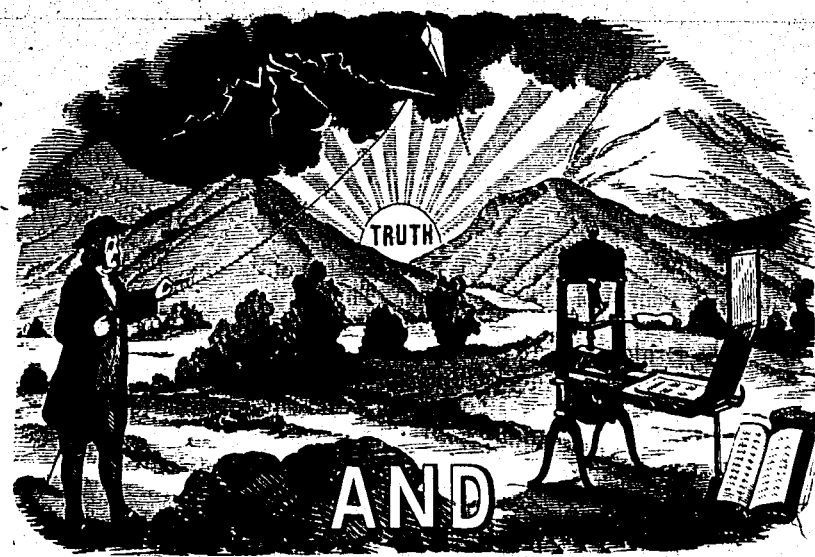


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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ANGEL GREETINGS.

BY HORACE M. RICHARDS.

We come from beyond the deep night,
We come from beyond the dark night,
We come with rich gifts from the Giver,
We come singing songs of delight.
We come when thou art weary and sad,
We come when our forms thou wouldst see,
We come when the spirit is glad,
We come bearing love unto thee.
We come with the blush of the morning,
We come with the dew of the eve,
We come when thy spirit is calling,
We come all thy path to relieve.
Springfield, O.

The First Society of Spiritualists of New York—The
Harmonial Society—A Personal God—How
Can We Love One Another?

ADDRESS BY MRS. NELLIE J. T. BRIGHAM.

Specialty Reported for Mind and Matter by Geo. H. Mellich.

The First Society of Spiritualists, of New York, have removed to Republican Hall in West 33d street, near Broadway, where the meetings will be held the ensuing year. This Society has occupied this hall for a number of years, except the last year, during which time its meetings have been held at Tremor Hall. The congregation very generally are very much pleased to be back in their first place of worship. Republican Hall is better adapted for the purposes of the Society, being easier of access, and also is somewhat larger than Tremor Hall. Next Sunday, June 27, Mrs. Brigham will speak at the morning and evening service. During July and August we understand there will be no services held by the Society. We understand that the Second Society will hold meetings every Sunday through July and August, though it is not as yet positively decided.

On next Sunday, the 27th of June, the last meeting of the Harmonial Society, before the summer vacation, will be held at Steck Hall in East 14th street. The address will be delivered by Andrew Jackson Davis. The committee on music have made special arrangements for that part of the service on this occasion. The Society has been very fortunate in this respect and has had very good music by the Conron sisters. We understand that this will be the last appearance of the Misses Conron with the Society, as they are engaged in the fall to sing in the opera. In fact the Harmonial Society is the only spiritual society in the city that has paid proper regard to this branch of worship.

The music of the First Society of Spiritualists has not been at all what it should be. It has been remarked that it was wonderful that Mrs. Brigham could speak so well after hearing the so-called singing by the choir. The First Society ought to see to it and mend their ways in this matter. There is no reason why they should not have a good choir. There is as much worship in singing as in preaching, and oftentimes more.

Prayer.—O Holy Presence! Thou for whom no clouds can gather hiding that which is beneath; Thou whose nature has no discord and no misunderstanding to the trustful in the spirit; we lift our eyes and offer Thee the soul of our prayer. O Father, we thank Thee more than any words of ours can express, for that wisdom which never misunderstands us; for that which can look straight through the tangled meshes of words and of human phrases, and can always find the spirit of our impulses and our desires. We thank Thee for this; for without it, when we breathe our thoughts in prayer, we could not obtain that perfect rest, that sense of security which now is with us. And though our speech is feeble and broken, though our thoughts are imperfectly expressed, yet Thou seest the motive, even of that which is veiled and hidden from our sight. O Father! we pray to Thee gratefully; Thou who canst scatter the mists; Thou who canst break the clouds; Thou who dost bring the summer and the winter; we pray Thee that Thou wilt scatter the clouds of our selfishness and our ignorance, and that Thou wilt take away the winter of the soul. O Lord! we pray Thee that Thou wilt be our strength more and more. Increase our spirituality, intensify our desire to understand, and make us truly free—free from the bondage of ancient superstitions, which still bind Thy children and prevent them from knowing of that which is best, purest and holiest. Give us light and wisdom, and the power to discriminate and separate the true from the false, for we know the truth is good and endureth forever. O Thou who dost cause the summer roses to grow and blossom; Thou who dost cause the clouds to drop their rainy treasures to the earth, inspire our souls to bring forth the richest buds and blossoms, to scatter far and wide the rain of charity, so that we may be purified, guided and blest; and may the angels from the higher land bend lovingly nearer to earth and clasp hands with those who toil and pray. O Love Divine! be Thou the strength and comfort of all, and teach us the truth that we may be able to understand it, and guide us forever, for so guided we shall be blest eternally. Amen!

A PERSONAL GOD.

The question was asked long ago, "Canst thou by searching find out God?" Men have answered it in different ways and have answered it truly. One may say God is infinite, and we have no ability to search infinity and find out what constitutes deity. Another may say, by searching we can learn of him; and it is true, not that we can understand his infinity, but that we can

understand something of it. He who is greatest in spirituality, attains to the greatest understanding of deity; while he who is least in spirituality has the least conception of God. This matter is adjusted by your individuality—by your separate personal condition. It is said, in the Bible, God is a spirit, and they that worship him, worship him in spirit and in truth. And yet the Bible speaks of God as though he had been seen at times—as though he had talked face to face to man. Men say, if this is true, then man has seen God, though it may be that the face of the Almighty was veiled and not revealed. John the Revelator, on the isle of Patmos, had not a doubt but it was a personal God that spoke to him. And yet we are told in the New Testament that no man hath seen God at any time. That is true, for God is infinite. No man hath ever seen him, for man is finite. The finite cannot comprehend nor behold the infinite. It is only according to his largeness of development that man is able to behold or understand. We certainly believe in a personal God, but we do not believe in a God that can be measured by man.

HOW CAN WE LOVE ONE ANOTHER?

That is an important question. It is a very difficult one to answer. It is not easy to love that which is not lovable. How can we love one another? Standing in the shadows and doubts you might say that Jesus gave us a command which is impracticable to fulfill, that he gave us a command which we cannot obey. But he has not. It is because you are in the shade; find the light and this question of yours will be answered at once. In the first place there are some natures that it is difficult to love. What is there about that individual which constitutes unlovability? Is there nothing in this unlovable nature, way down deep in it, which may be revealed, brought to the light, and found to be both beautiful and lovable? There is much in every nature that is lovable. The faults and imperfections of men and women are not from the depth, they are near to the surface. Remember that the great storms at sea are on the surface of the water and if you go down deep enough you will find all is calm. So if you could go deep enough down—to the very depths of spiritual charity—you would find that in the nature of every man and woman there is good. We do not ask you to love a fault but we ask you to have charity for all.

MRS. HOLLS BILLINGS.

Rochester Spiritual Society—Proceedings on the Suspension of Meetings—Resolutions, Etc.

At the close of the morning services of the Spiritual Society, of Rochester, at Odd Fellows' Temple, yesterday morning, A. S. Clackner stated that as the regular meetings of the season were about to close for the summer months, and the labors of Mrs. Colby and Mrs. Smith would cease for a time, at least, in this city, he therefore moved that a committee be appointed to report resolutions in reference thereto. Accordingly Messrs. A. S. Clackner, R. D. Jones, Mrs. E. Butterfield, Mrs. Mary Parkhurst and Mrs. L. O. Warren and the president, Mr. Parsells, were appointed such committee.

At the close of the evening meeting Mr. Clackner, from the committee on resolutions, submitted the following report:

"Mr. President, Ladies and Gentlemen:

"Your committee to whom was assigned the duty of presenting resolutions expressive of the feeling of appreciation of those who have from Sunday to Sunday sat under the ministrations of Mrs. Colby, our gifted speaker, and Mrs. Smith, the 'sweet singer of Israel,' on the occasion of their last meeting with us (for the present), beg leave to offer the following preamble and resolutions:

"WHEREAS, It is the duty of all to hold in grateful appreciation the source of every temporal and spiritual blessing, and the occasion of the close of the public spiritual meetings in Rochester for the season reminds us forcibly of the agents through whom our knowledge has been increased and our hearts cheered; therefore,

"Resolved, That our thanks are especially due and are hereby tendered to Mrs. Amelia H. Colby, through whose organism has been given the most conclusive arguments of the truth of the spiritual philosophy and of the vast consolations it affords.

"Resolved, That while clearly presenting the primary doctrines of Spiritualism, the controlling intelligences have presented their individual views of history, philosophy, and systems of belief, at times at variance with general public thought, yet the frank utterances of advanced ideas, whether accepted or not, have given such food for thought as must tend to advance the hearer in knowledge and wisdom.

"Resolved, That in addition to the thought developing facts the spirit control has caused to be uttered through the lips of the speaker, our souls have been cheered and our hearts made glad by the inspiring and sweet music given to us by Mrs. Olive Smith.

"Resolved, That both speaker and singer, whose powers are so happily combined, have our best wishes for their health, happiness and prosperity, and that their labors in the spiritual vineyard may be crowned with abundant success, and when they have preached the 'glad tidings of great joy' to other people for a season, may they return to stand again upon the platform of truth in Rochester."

The resolutions, on motion of Hiram T. King, were unanimously adopted.

Spirit Communication Through The Mediumship of Alfred James.

REV. EDWARD PAYSON.

GOOD MORNING, SIR:—It is some time since I passed away. I died prematurely, in 1835, and this is rather a strange resurrection. In my mortal life, I always honestly thought myself the standard-bearer of truth; but now, as a spirit, I have found that my faith and doctrines were erroneous, and it has taken me all this time to arrive at this point as a spirit, to be willing to come back here to certify to the truths of the spirit-life. What are they? The way was so plain that I wonder how I could have missed the path. I was blinded by too much faith. I thought I could not be deceived, and when lying on my dying bed, I looked forward confidently to a union with the Saviour; and was psychologized into the idea that I saw him waiting for me. But the reality was this: The moment of the departure of the spirit from the mortal body, I saw a spirit, high, pure, and enlightened; but when I would have gone to that spirit, there was a gulf between me and him, and what was in this gulf? I will tell you; all kinds of mottoes or texts that I had preached from during my mortal-life; and upon them was written these words, "These are good, just as far as their morality extends—beyond that they are worthless towards redeeming or advancing any spirit. But I thought this spirit was a deceiver, and I turned away from him to wander around, like thousands of others, seeking for a Saviour that never will, nor can be, found; for there is nothing in it but idealism. I was certainly proud; and even now it galls me as a spirit to be obliged, in order to reach a happy state, to come back here, and frankly admit that outside of a few moral precepts that I taught, all was erroneous and founded on the sand. By that I mean that it has no existence outside of faith. There are no facts to support it, here, when it is investigated—there are none whatever to uphold it in the spirit-life. I would say, in conclusion, I ask of all to lay your foundation here in the mortal-life, so that when you enter the spirit-life, you shall enter there with the proud consciousness that you have done all you could to redeem yourselves. That is all the religion you want. My name was Edward Payson, D. D. First Congregational Church of Portland, Me. I died at about the age of 38 to 40, of disease of the throat and lungs.

[We find the following sketch of the Rev. Edward Payson in the *Biblical Theological and Ecclesiastical Encyclopedia* of McClintock and Strong.—Ed.]

Edward Payson, D. D., a noted American divine, one of the most illustrious of the orthodox Congregational body, was the son of Seth Payson, D. D., and was born at Rindge, N. H., July 25th, 1783, where his father was then pastor. Both the intellectual and moral powers of young Payson were developed at an unusually early age. He was often known to weep under preaching when three years old, and was a good reader at four. He entered Harvard College in 1800, and graduated in 1803. It was said of him while there, by his fellow-students, that he had left off taking books from the shelves of the library, because he had read all that were there. His religious awakenings seem to have come powerfully after the death of his brother in 1804; and when finally resolved to live for God and his cause, together, he consecrated himself fully to the service in a written covenant. After three years spent as principal of a school in Portland, feeling that he was called to the work of the ministry, he began his theological studies under the direction of his father. His great aim and purpose was to be a thorough biblical scholar—not so much to acquaint himself with systems of divinity, or to learn about the Bible, but to know the truth. Having completed his theological studies, he was called and ordained colleague of Mr. Kellogg, December 16th, 1807, and afterwards the sole pastor of the Congregational Church of Portland, Maine. This was his first and only pastoral charge, and he remained in it for a period of twenty years, though his pulpit utterances were of the most startling and uncompromising character. It may be truly said of Edward Payson, that he labored not to please men, but God, and his pulpit thundered and lightened like another Sinai against every form of ungodliness and iniquity. Nor must it be supposed that his pastorate was lengthened in one charge because his labors were not appreciated elsewhere. Calls came to him from Boston and New York, but he persistently declined them. So conscientiously devoted was Payson to his work that he refused to receive an increase of salary, although it was generously offered him by his people. Over seven hundred persons were received by him under his ministrations, and many happy souls in other places will rise up in the final day to bless the name of Edward Payson. These vast labors heavily taxed his physical strength, and the impaired condition of his health, due to sedentary habits, soon exhausted him, when sickness finally came. He died October 22d, 1827. In his distressing sickness he displayed, in the most interesting and impressive manner, the power of Christian faith. * * * His mind rose over bodily pain, and in the strong visions of eternity he seemed almost to lose the sense of suffering. In a letter to his sister, Sept. 19th, 1827, he says:

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in view. Its glories beam upon me, its odors are wafted to me, its sounds strike upon my ears, and its

spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill that may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion."

It will be seen that Doctor Payson, died in his forty-fifth year, not the fortieth, and in 1827 and not in 1835, as he says in the communication. Why this discrepancy we know not. We can only conjecture that he could not remember dates correctly as a spirit. We give the communication just as it came to us. That it was influenced by the spirit of the Rev. Edward Payson, we have every confidence. In a conversation with the spirit after he had closed this communication, he assured me that he had resisted all opportunities to make amends for what he realized were his earthly errors, until he could stifle his conscience no longer, and hence had, at last, yielded to the inevitable, and come to testify to that which he could doubt no longer was the truth. What a lesson is taught by the experiences of Edward Payson! Would that it could reach the eyes of every clergyman of every Christian denomination and make that impression on their minds that it has done on our own. Here we have this spirit confessing that on his dying bed he was psychologized to believe that he saw the Saviour in person who awaited his departure from the form, a Saviour that he now admits has no existence for him nor any one else outside the psychologized imagination.

Will any Christian clergyman or any Christian, not a clergyman, tell us why the testimony contained in that communication should not be accepted as the realizations of the spirit of a most devout, zealous and sincere Christian divine? We can see none. To pretend that Alfred James is the author of that communication or that our own mind had anything to do with influencing it, is absurd. Neither of us had the faintest knowledge concerning such a person at the time that communication was given, and Mr. James knows at this writing, no more upon the subject than a stone. It comes from a spirit, and we cannot conceive any reason to think that it comes from any other spirit than Edward Payson.—Ed.]

A Call From Macedonia.

PORTSTOWN PA., June 21, M. S. 33.

Mr. J. M. Roberts:—Christian superstition and ignorance here, in one sense is like the Egyptian darkness one reads of in the book called the Bible, it can be felt, and I, as a fatalist am foolish enough to believe that fate has decreed that I must come here and do a certain work of a spiritual character, and this I have been trying to do in my humble way ever since I came here, which was nearly two years ago. I can assure you that any one who will undertake such a work in a place like this, is not very likely to make a fortune. Of this I am perfectly aware, but it would seem as though I was prompted by some influence to talk about Spiritualism as well as criticize the Bible whatever the consequences may be. Now, by way of concluding I will say that I hope that the Spiritualists will discover ere long that within an hour and forty minutes of the headquarters of Pennsylvania Spiritualism, there is a place numbering between seven and eight thousand of inhabitants, where with but a single exception, not an avowed Spiritualist can be found, and this too, thirty-two years after the advent of Spiritualism, I furthermore hope that after this discovery, arrangements will be made which will result in bringing some of the best mediums here, for the purpose of dispelling the mental and spiritual darkness, which pervades this community. Yours always for the truth wherever it may lead.

WILLIAM CLOUD.

Special Notice from "Bliss' Chief's" Band.

"E. Red Cloud, speak for Blackfoot, the great Medicine Man Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon."

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-cent stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philad.,



CHILDREN'S COLUMN.

TOM'S ANTI-FIRE-CRACKER LEAGUE.

BY MARY WAGER FISHER.

"Mother, mother, why does Miss Scott wear those horrid green goggles?" asked twelve-year-old Tom Dixon one summer's day, after the departure of that lady from a visit to his mother.

"Because her eyes are very sensitive to the light. She is nearly blind, my child."

"And what made her so, mamma? Was she always so blind?"

"No; she had as bright and as good eyes as you have, Tommy, when she was six years old."

"But what put 'em out, mother?" pursued the eager boy.

"Fire-crackers."

"Fire-crackers? How funny!"

"Close your eyes, Tom, so that you can't see. There, do you find it 'funny'?" asked his mother.

"No; I—I did not mean funny. Maybe I meant queer. Any way, how did fire-crackers do it, mother?"

"It was on a Fourth of July. A boy in the street wanted to frighten the little girl, so he said,—and he threw a lighted bunch of fire-crackers at her. They exploded in her face and eyes. And now, the doctor says that at the end of another year she will be entirely blind, and can never again see the sunshine, nor anything."

Tom sat with a scared and solemn look on his little face. He could imagine nothing so terrible as to be blind.

"That was an awful, abominable thing to do; was it not, mamma?"

"Most abominable, indeed," she replied, smiling to herself at Tommy's large word.

"And what did they do to the boy, mamma?"

"I never knew, Tom, that anything was done to him. His father, I believe, paid quite a sum of money to Mr. Scott to pay doctors' bills, for the little girl was for a long time under the care of an oculist, which is a person who treats diseases of the eye. But the boy's family soon after moved away, and it was said to be on his account, for he was never happy after that. Every time that he saw Susy Scott, with her scarred face and her eyes shut in behind green glasses, and felt that he was the cause of it all, he could not bear it. Then, too, the boys and girls at school taunted him with it. After he left the village I heard nothing more of him. I dare say that he never again wanted to see, or hear, a fire-cracker."

Now Tommy, only the day before, had been teasing his papa for a supply of fire-crackers for the coming Fourth, which was little more than a week off, and this story of Susy Scott was making his busy brain think of what it had never thought of before. And when a boy thinks, he asks questions.

"Mamma, did you ever hear of fire-crackers hurting anybody else?" he asked.

"Yes; a great many people. A fine, large, beautiful city in the State of Maine was destroyed some years ago by a fire kindled by a fire-cracker, and hundreds of people had their homes and all they possessed burned up. Suppose, Tom, that we look at your papa's files of daily papers and see if we can find a list of the accidents caused by fire-crackers on the Fourth of July last year in the city," for the family lived in a little village not far from Philadelphia.

So upstairs went Tom and his mother, to the very top of the house, where papa had a large room with books and great piles of newspapers and magazines. Finally they found the Philadelphia Daily Trumpet for July, 1878.

"Now, we will look in the paper of July 5th," said the mother. "Here they are—Fourth of July Casualties," and Mrs. Dixon glanced down the long list of shot, burned, maimed, bruised persons with broken bones and broken heads, all resulting from Fourth of July powder. But as they were chiefly interested in fire-crackers—those little red-coated, long-tailed powder-barrels that the Chinese so deftly make—his mother said:

"I will make a skip, hop and jump down the line, Tommy, to read what the fire-crackers did, and you can follow me with your two ears. First: 'A boy had his hands badly burnt.'

"A horse frightened, ran away—wagon broken—a man thrown out and his arm broken."

"Another runaway—driver's shoulder dislocated."

"A child frightened, and, while running excitedly across the street, was run over by a horse and wagon and horribly mangled."

"A girl's dress set on fire; girl badly burned."

"Another runaway. Lady thrown from her carriage—taken up for dead—carried to a hospital—life despaired of."

"Another boy burned about the face—disfigured probably for life."

"A young woman burnt to death. A fire-cracker thrown at her feet set her light clothing on fire, and in a moment she was in flames. She died, two hours later, in great agony."

"At this point Mrs. Dixon glanced at Tom. He sat with his face white as a sheet, his great black eyes shining white with horror."

"I think I've read enough, Tommy," said his mother.

"And as much had happened in all the other large cities as in Philadelphia?" asked the boy.

"Yes; and in some places much more. If all the accidents in the whole country from fire-crackers on the Fourth of July were put together, they would make a large book. Then, too, you must remember that many sick and nervous people are made worse by the noise and excitement, and sometimes die because of it. Don't you think it very strange, Tom, that boys are always wanting fire-crackers for the Fourth of July?"

"Didn't you ever hear of fire-crackers doing anybody good, mamma?" asked Tommy, not heeding his mother's question.

"Never, Tom."

Then Tom thought deeply for a moment.

"Do you s'pose, mamma, that anybody could have a regular Fourth of July without fire-crackers?"

"Certainly, Tommy, I think so. It seems to me a very stupid way for American boys to celebrate the independence of their country by touching off

Chinese powder. They ought to have wit enough to invent something themselves—something more American, and that will not be a nuisance. What would you think of using fire-crackers on Christmas?"

"That would be funny!" laughed the boy.

"But there are boys and girls," said his mother, "who would think Christmas a very poor Christmas without fire-crackers. At least, they did a few years ago, in some of the southern cities. But for a great many years after the Fourth of July was born, nobody celebrated the day with fire-crackers. They came into into fashion because merchants could buy them very cheaply from the Chinese, and could make a great deal of money by bridging them to this country and selling them to American boys to make a noise with. And I'm afraid that some boys, if they could, would trade their heads for a noise machine. But you see, Tommy, that the Fourth of July lived a good many years without the fire-crackers, and the boys and girls had just as fine a time then as now; and nobody hurt with powder."

"I shouldn't think that children's fathers-es and mothers-es would let them have fire-crackers," observed Tommy, shrewdly.

"Neither should I," laughed his mother. "I wonder why they do? I wish you would ask the boys that you know, how it happens."

And Tom began that very day.

As he was going to the postoffice, for the mail, he met two of his schoolmates, Jack Thompson and Frank Jones, and they began at once to talk about the Fourth.

"Father's going to give me seventy-five cents to buy fire-crackers," said Jack, "and Frank's going to have a lot, and Jim Barnes and Kit Lawson's going to put their funds into torpedoes,"—and he said "funds" as though they had a million or two of dollars to spend. "And what'll you contribute, Tom? We're all going to meet in the square and make things zip. There'll be a regular swell time, you better believe."

"What makes your fathers-es give you money to buy fire-crackers?" asked Tom.

"Buy fire-crackers? And the Fourth o' July coming?" exclaimed Jack, in astonishment. "You don't know what you're talking about, Tom Dixon! Why, a Fourth o' July without fire-crackers would be like a—a—"

"Yes, it would," added Frank, gravely, but with a twinkle in his merry brown eyes. "We should never survive it!" at which the boys roared with laughter.

"But who ever heard of a Fourth o' July without crackers?" persisted Jack.

"I have," said Tom, a little proudly.

"And I, too," remarked a voice behind them. "If you'll come over with me to the square, boys, and sit awhile on the bench, I'll tell you all about it."

The speaker was good old Squire Lewis, who, the boys thought, was the oldest man in the world. He was eighty-six, and he remembered very well when the boys and girls he knew, who celebrated the Fourth of July, had never heard of fire-crackers. And after telling the boys about this, he went on to tell them how the day was celebrated when he was a boy—of the picnics in the woods—how the prettiest girl was dressed as a goddess of liberty, and the smartest boy delivered an oration; how they had flags and drums and a fife, and shouted and hurraled until they were tired and hoarse, and glad enough, when night came, to tumble off into bed, and wait until next day to think what a jolly, jolly time they had had. And nobody was scared to death, nor burnt with powder. "We thought there had been enough people peppered with powder in the Revolutionary war; and why should we burn up any more in celebrating our victory?" concluded the Squire, looking at each of the three boys inquiringly.

"I'm down on fire-crackers and powder," said Tom, stoutly, rising to his feet and stuffing his hands in the side pockets of his linen coat. "That's the way Miss Scott got her eyes hurt," and he related how it happened.

This sad story, as Tom told it, seemed to make quite an impression on the boys, although Jack contended that a boy must be a "born fool" to throw a bunch of lighted fire-crackers at a little girl in that way.

But Tom did not stop with the Scott story. He stood in front of the bench and repeated all he could remember of what his mother had told him and read to him out of the last year's newspaper in the morning, and then the boys remembered having heard of the young woman who was burned to death by her dress having been set in a blaze by a fire-cracker.

Then, for a long time for boys,—fully a quarter of a minute,—nobody said anything. At last, Tom said:

"Say, s'posin' we get up a Union League on the cracker question?"

"A new Declaration of Independence," observed Frank, with a laugh.

"Very good! very good!" said Squire Lewis, thumping with his cane on the bench for applause. "Independence from China, this time!" with more applause.

"But what'll we do with our funds?" asked Jack, financially.

"Put 'em into ice cream," said Frank, and then, as if catching at a brand-new idea, he hopped up and stood by Tom. "I'll tell you what! Let's say nothing to our folks about it, only make sure of our money—the money for the fire-crackers, you know. Then let's take that cash and give a Fourth of July ice-cream party and invite the girls."

"But where'd we have it?" asked Jack, who was always seeing lions in the way.

"Let me fix that," said the old Squire. "You invite your girls and order your ice cream, and come around to my house on the morning of the Fourth,—say half a dozen of you. Trust me that you'll have the best Fourth of July that ever you had. And I'll keep your secret, boys."

"And where'll we get our half-dozen? All the other boys'll want to have fire-crackers. They'll never give them up. You'll see." Of course it was Doubting Jack who said that.

"Call a mass meeting of the boys!" said Tom. "That's the way big folks do. Get the boys together, say, to-morrow afternoon. We can meet behind papa's carriage house. Nobody'll hear us talk there."

"And we'll have Tom, here, to be our Daniel Webster of the meeting," said the every-ready Frank. "He can tell 'em what he got off to-day to us about fire-crackers, and that we propose to strike out in a new line this year and use our fire-cracker and torpedo money for something else, and that every boy who wants to join us can do so; by twisting our two thumbs and putting his Fourth of July money into our bag. Then we'll 'point a committee, and there's where we'll get

our half-dozen. I know as many as eight boys who I'm pretty sure will join."

"Exactly," said Tom, as if feeling sure that Frank's argument was a "clincher." Then, after some further arrangements for the "mass meeting," and more encouraging words from old Squire Lewis, the boys separated, and Tom, remembering that he had left home to go to the post-office, ran off at full speed.

To tell the story of the next few days would take too long. The mass meeting was quite a success, and Tom's speech sounded better than ever. Most of the boys agreed to the new plan; they were willing to try it for once, at least, to see how it would go; for no boy, however full of life and fun, takes pleasure in doing what causes harm, and often great suffering. No really manly boy, I mean—only the cowards do that. A manly and truly brave boy always has a tender heart, and is thoughtful, too. Several of the boys who did not join the League that day, joined afterward in time for the "Fourth."

The "Fourth" was a lovely day, as it proved, and the "committee," with Squire Lewis, arranged chairs and tables under the wide-spreading apple trees in his garden. This "committee" proved to be a very wonderful committee, for, after it began to think, it thought of a great many things,—of begging bouquets from the ladies of the village, of wheeling mothers and sisters into baking sponge cakes for an affair that must be kept a profound secret, and Mrs. Dixon was waited upon to know if she would kindly train boys to sing some patriotic pieces, for Tom could play the organ, you see. So, when the day came, the time had been so well improved that the committee had everything "just splendid," as the girls said—flowers and music and everything. Tom had his organ there, and the boys sang really very well; at all events, they made a respectable noise and were loudly cheered, and the cake and ice cream were all right.

The girls, who were invited to come to Squire Lewis' garden-gate at four o'clock P. M., were half afraid of a hoax, and were "dying" to know what it all meant. But when the flag went up in the garden, the secret of the week began to leak out, and a very nice secret everybody thought it, too. The "fathers-es" and "mothers-es," as Tom respectfully called the parents, declared it was the most respectable Fourth they had ever known. And when they came to know about the Anti-Fire-cracker League, then every one declared that in future they would double the young folks' 4th of July money as long as they put it to such a charming use.

And that was the way Tom's reform began. This coming Fourth the Anti-Fire-cracker-League Fourth-of-July party is expected to be a great deal bet-ter than the one of last year.

It will be held in the large garden of the Dixons' house, for good old Squire Lewis is no longer alive to invite the boys to his garden. One of the last things he talked about was that Fourth of July party. He was glad that he had lived to see it, and by his will he gave a five-dollar gold piece each to Tom Dixon, Frank Jones and Jack Thompson.

But I don't think Jack deserved his so much as did the others. Do you?—St. Nicholas for July.

EDITORIAL BRIEFS.

A PRESENT to every reader of this paper, that is troubled with corns or bunions, by addressing Oliver Bliss, M. D., Wilmington, Del.

MESSRS. KEELER AND ROTHMEL, the noted physical mediums of Brooklyn, N. Y., will arrive on the camp ground at Creedmoor Park on the 15th of July. They propose to hold seances, while there, every evening.

MISS JENNIE MOLONY will receive subscriptions for MIND AND MATTER at the Mediums Camp Meeting, at Creedmoor Park Grove. She will also keep a large stock of Bliss' Magnetized Planchettes for sale at her news-stand.

COL. D. M. AND NETTIE PEASE FOX will remain at the Creedmoor Park Camp-meeting during the entire season. The Colonel will keep a supply of Liberal books, from the Truth Seeker Publishing House, for sale during the meeting.

NO CHARGE will be made to any person who may desire to pitch their own tents upon the camp-ground of the Creedmoor meeting. Bring with you plenty of bed clothing, for the nights may be cold and you may need them.

MR. A. B. SEVERANCE and Mrs. Juliette H. Severance, the former the well-known psychometrist, the latter the highly gifted inspirational speaker, will leave their home in Milwaukee, Wis., July 14, for the Mediums Camp-meeting at Creedmoor Park Grove. Mr. Severance has been a medium for twenty-eight years and has been very successful in his work. We shall be happy to welcome these Western friends as worthy co-laborers in upholding the truth.

We are informed that the result of the labors of Prof. Carpenter, the noted mesmerist, who gave very successful experiments in psychology in this city last Spring, is that there is now an organization in this city of sensitives, and it embraces all the subjects the professor had under his control. Many of them are becoming rapidly developed as spiritual mediums. We are also informed that the professor intends to return to Philadelphia in September. He is doing a great work and is well sustained by large and attentive audiences wherever he goes.

NEXT week the following named articles unavoidably crowded out of this issue will appear: "Report of the Northern Wisconsin Spiritual Conference, held in Omro, June 18, 19 and 20," "A Medium's Trials and her Fidelity," by Rebecca Messenger; "The Significance of Facts," by T. C. B.; "An Appreciative Letter," by Stephen Young; "New York Letter," by J. Wm. Van Namee, M. D.; "Catalepsy or Statuolence," by Wm. Baker Fahnestock, M. D.; "A Just Tribute to Dr. A. B. Dobson," by Mrs. E. D. House; and "Wayside Thoughts," by Geo. S. Green, M. D.

We have called the attention of our readers several times to the generous offer of Dr. A. B.

Dobson, to sit free for all persons who will subscribe for MIND AND MATTER for six months through him. Many persons have availed themselves of this liberal offer, and the following is a sample letter received at this office, this week, showing that his labors are duly appreciated:

Davenport, Iowa, July 3, 1880.

DEAR BROTHER ROBERTS:—Allow me to address you and thank you for your good paper that you now send me. Your paper is bound to gain the victory, for it is full of good which will reach the hearts of the people and satisfy a want which has never been reached before. God grant you may live and prosper in this good work.

Please allow me to speak a word for Dr. A. B. Dobson. He visited our place several times, and on several occasions I have tested his slate writing, which has always, under all circumstances, proven very satisfactory, and in fact it is perfectly marvelous, the wonderful tests he has given here in the city. These are facts which I know to be true, and every one who wants positive proof of spirit-power would do well to call on or send for Dr. A. B. Dobson. It was through the doctor that I have your very valuable paper, and I wish to thank him for it. Yours respectfully,

Dr. R. Downs.

It gives us great pleasure to give Dr. Downs this opportunity to publicly thank Dr. Dobson for his valuable services, and it is our earnest desire to thank him for his self sacrificing labors in behalf of MIND AND MATTER.

LIBERAL LEAGUE NEWS.

—The latest auxiliary Liberal League chartered is No. 196, at Prairie City, Oregon; Secretary, Jules Le Bret.

—Friends of the Liberal League movement everywhere should organize themselves into auxiliary Leagues and elect delegates to the next L. L. Congress, which will probably be held in September. The Congress may desire to nominate a Presidential ticket. Col. Robert G. Ingersoll for President and Judge R. S. McCormack for Vice President would be a grand ticket for an honest man to vote.

—Mr. James Parton informs me that he expects his life of Voltaire will be published in September. Mr. Parton has been some twenty years gathering material for this work, and is making it the work of his life. It will be a large volume and will probably have an immense sale. Every friend of mental liberty will desire this life of the great iconoclast.

—The Spiritualists of Western New York are making arrangements for a grand camp-meeting on the grounds of Cassadaga Lake Free Association, commencing on the 7th of August and closing on the 30th. The speakers announced are Judge R. S. McCormack of Pennsylvania, O. P. Kellogg of Ohio, Mrs. Pearsall of Michigan, and others. This meeting will close just in time for the speakers and those of the audience who desire to attend the National Freethinkers' Convention at Hornalsville, N. Y. Arrangements will be made for very cheap fare from Cassadaga Lake to Hornalsville. A special car will be provided to leave Cassadaga Lake October 31st.

—Some of the friends of the Liberal League movement are in favor of the National Liberal League nominating Gen. Garfield for president, some in favor of Gen. Hancock, some in favor of Gen. Weaver and others in favor of a new ticket. This subject should be fully canvassed by the auxiliary Leagues and Liberals generally before the meeting of the L. L. Congress and there discussed and settled in the way that will best subserve the cause of State secularization, and when decided the Liberals of the United States should all vote together. We should all hold our individual preferences, subject to the decision of the National Liberal League Congress. Only by so doing can we make our influence felt in this country.

—Lucy L. Churchill, of West Richfield, Ohio, is now manufacturing a fine badge-pin, composed of solid gold, to be worn by members of Liberal Leagues and Liberals generally. The design is admirable. It is a round circle, embellished with raised wreath encircling a suspended globe, over which are the letters "U. M. N." which represents "Universal Mental Liberty." Every part of the pin is emblematic of some principle that the true Liberal entertains and when understood is very interesting. Mrs. Churchill will furnish every purchaser of a pin with a key to the principles therein represented. This pin should have a large sale, and every friend of "Universal Mental Liberty" should wear one, so that he or she can be recognized by other Liberals in the street or on the public thoroughfare. Single badge, \$1.50. A dozen badges, \$1.35 each. Postage paid. Salafiance, N. Y.

H. L. GREEN.

[For one] we unhesitatingly say that we are utterly and uncompromisingly opposed to any proposition or movement looking to the nomination of candidates for President and Vice-President of the United States by the National Liberal League. We would regard the carrying out of such proposition as most ill-advised and disastrous to the Liberal cause. As well might Catholic or Protestant Christians, Jews, the people of color, or any other especial class think of taking such a course. For one, we would not be bound by such action of the National Liberal League. We must be left at liberty to be governed by our highest sense of duty as a citizen, and any attempt to limit that liberty we cannot for one moment tolerate. We are no political partisan and do not intend to become one.—Ed.]

To the Liberalists of Philadelphia.

The subscriber is a worn out missionary in the promulgating the "Harmonical Philosophy." He is semi-paralyzed from head to foot, by forty years of intense mental and bodily labor, and can no longer travel about to sell his books and lecture as he has done in the past. He needs help to keep him from starving and his family from starvation. In his books, tracts, poems, &c., he claims to show you the most valuable philosophical discovery in the world. Call and see him, buy his books, and hear his explanations of matters never before explained in print or speech. Come and see him or send your address, Wm. Lambdin, North Fifth and Westmoreland Streets, Philadelphia. Take Fifth street cars to Lehigh avenue and you are within a few squares of his place. You will find an excursion to his place profitable and pleasant. Inquire for Mrs. Krumm's on leaving the cars.

[We know Mr. Lambdin to be a very intelligent and worthy man deserving of sympathy and encouragement.—Ed.]

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

July 1st, M. S. 33.

SIR EDMUND SAUNDERS.

"GOOD MORNING SIR—My mortal career was begun at the foot of the ladder, but I gradually met with favoring circumstances, which finally raised me to a very high position. It was the profession of law that I chose to follow. It was difficult to administer justice under the reign of one of the most licentious monarchs that ever lived. But even bad men are forced to recognize justice when properly administered. During my career as a judge, I always adhered strictly to the evidence, and administered justice according to the most conscientious conclusions. I never favored the rich at the expense of the poor, and kept my skirts clear of bribery. All this is a source of pleasure and happiness to me as a spirit. As for the religions of my day, I kept as far from them as possible for one in my position to do. From my mortal studies of religious questions, I became a deist. One great Infinite Power was all that I could conceive of religious truth, and I have learned nothing more on that subject as a spirit. I never could accept the absurd idea of the atonement. I could not think that the Infinite so botched his work, as to compel him to sacrifice part of himself. I tried to impress these views on the minds of others, but I soon found out that this would not do, for by that course, I made enemies of the priests, and so I had to smother my honest opinions. The clergy were a power in my day that even kings were compelled to fear. One of the principal reasons why I come here to-day, is to help to overthrow all clerical power, and especially where it attempts to interfere with politics; for wherever the clergy become more powerful than the State government, they at once become fanatics, and would persecute and martyrize you to-day, with as little hesitation as in the dark ages. There will be a mighty struggle before Christianity dies. Christianity was born, nourished and nurtured in blood; and it will go out in blood. It will lose its hold on humanity all at once. There will be at first a general decline of it, to be followed by a final overthrow. A scientific religion that can be demonstrated, such as Spiritualism will be when freed from all corruption and theoretical speculation, will become the light of the mortal life, and the eternal truth of the spirit-life. I was known when on earth as Sir Edmund Saunders, chief justice under Charles the Second.

[We glean the following facts concerning Chief Justice Saunders from the second volume of *The Lives of the Chief Justices of England*, by Lord Campbell: "He was at first," says Roger North, "no better than a beggar boy, if not a parish foundling, without known parents or relations." He was discovered in the most destitute condition, wandering about the streets of London—penniless, friendless—without having learned any trade, without having received any education. The little wif found shelter in Clement's Inn, where 'he lived by obsequiousness and courting the attorneys' clerks for scraps of food." He began as an errand boy, and his remarkable diligence and obliging disposition created a general interest in his favor. Expressing an eager ambition to learn to write, one of the attorneys of the Inn got a board knocked up at a window on the top of a staircase. This was his desk, and, sitting here, he not only learned the *running hand* of the time, but *court hand*, *black letter* and *engrossing*, and made himself an expert entering clerk. In winter, while at work, he covered his shoulders with a blanket, tied his hands around his legs, and made the blood circulate through his fingers by rubbing them when they grew stiff. He made himself most useful to the attorneys of the Inn by assisting them in the preparation of their cases. He was domesticated in the family of a tailor in Butcher Row, near Temple Bar. There he resided till he was made Chief Justice of England. He was prevailed upon to enter as a member of the Middle Temple. Accordingly he was admitted there on July 4th, 1660. He soon rushed into full business. He compiled reports of the decisions of the Court of King's Bench, beginning with Michaelmas Term 18, Charles II., 1660, when he had been only two years at the bar. These he continued till Easter Term, 24 Charles II., 1672. So remarkable were those reports that Lord Mansfield called him the 'Terrence of reporters.' His reputation as a special pleader forced upon him an advancement which he did not covet. Towards the end of the reign of Charles II., when the courts of justice were turned into an instrument of tyranny, Saunders had a general retainer from the Crown, and was specially employed in drawing indictments against Whigs and quo warrants against Whiggish corporations. He was at length made Chief Justice, and on the 21st of January, 1683, he was qualified and took his seat as Chief Justice in the Court of King's Bench. This position he was not permitted long to hold, for on the 19th of June, following, he expired, after an illness of some duration. His age was not known, but it was supposed to have been not much turned of fifty. One who knew him intimately wrote of him: "He had a goodness of nature and disposition in so great a degree that he may be deservedly styled a *philanthrope*. As to his ordinary dealing, he was as honest as the driven snow was white, and why not, having no regard for money or desire to be rich? And for good nature and condescension there was not his fellow. He was knighted, as the title he gives indicates, but at what time we are not aware. Roger North says of him: "In no time did he lean to faction, but did his business without offence to any. He put off officious talk of government and politics with jests, and so made his wit a shield to cover all his weak places and infirmities." He was in the habit of laughing both at Cavaliers and Roundheads; and though nothing of a Paritan himself, the semi-popish high churchmen were often the objects of his satire. The reader can see how perfectly characteristic the communication is that purports to come from his spirit, with the main incident of his life. If it is not an authentic communication, what is it? When it was given we knew the medium knew nothing of such a person, nor did we.—Ed.]

HILARY (Bishop of Arles).

GOOD MORNING, SIR—I wrote one night through this man (the medium) that I would be here to communicate with you at the first favorable opportunity. It was, as you will remember, the night of the materialization that you witnessed in this house. (This was the fact.) My name is Hilary, I was bishop of Arles, France. It is a long time ago, and it is certainly long enough for a man to be able to know something near the truth regard-

ing religion and religious systems. More than half the time that has passed since then has been wasted in devotion to a religion born of the brains of mortals; a man-made God—an ideal being—not a real one, so far as I have been able to discover. It is time that this question as to the existence of the so-called Saviour should be forever decided for the benefit of the whole human race. You hear much of the beauty of this ideal god-man both in regard to his life and his works. I deny, and I think you can safely challenge any supporter of the historical existence of such a character to prove that he taught wiser and better than thousands of others before him. I feel it my duty to tell you that this ideal character—this myth—has been woven into shape by extracts from over a thousand ancient works, which have been fitted into the narrative just as its priestly constructors desired. After the closest inquiry as a spirit for centuries in every direction that I could go as a spirit, I have failed to find that any such character as the Saviour, as he is called, ever lived. I have also failed, in all that time, to find any spirit that said he or she had ever seen him. The only regret I have as a spirit is, to think that, in my mortal life, I was made such a fool of as to believe that any man's blood could redeem any one. I owe this superstition my enmity for the way it has interfered with my spirit happiness; and I will never leave this earth plane until I have done all I can to destroy it. There are many spirits like me, and we are like that "little cloud no bigger than a man's hand," but we are gradually growing in numbers and strength, and some day there will be such a hurricane on the earth as will leave few of these "blind teachers of the blind" among you. This must close my communication. I wish you success in your labors.

[We take the following sketch of Hilary from the *Encyclopaedia Britannica* (McClintock & Strong).—Ed.]

St. Hilary, bishop of Arles, was born A. D. 493, of a noble family, and at an early age attached himself to Honoratus, first Abbott of Lerins. When about twenty-five years of age, he accompanied Honoratus to his see of Arles, but shortly left it to pursue a monastic life, removed from the cares and bustle of the world. His patron Honoratus dying A. D. 430, Hilary was elected bishop, but he accepted the office with great reluctance. In discharging its functions, he conducted himself as an humble and charitable man, but as a rather severe and haughty ecclesiastic. A. D. 455, Hilary deposed the bishop of Vassotis, Celsidionus, on a charge of having violated the canon law, in becoming a priest notwithstanding he had formerly married a widow. Celsidionus referred the matter to Leo, but Hilary refused to acknowledge the papal jurisdiction in the matter. Pope Leo jealous of his own authority, and always anxious to extend his power, was very wrathful at Hilary's summary proceedings, nor could Leo be appeased, though the bishop of Arles, took a journey on foot to Rome, in order to set matters right. Each saint adhered to his own opinion, and they parted with mutual ill will, and by a rescript of Valentinian in 445, the metropolitan of Gaul was made virtually subordinate to the papal see. Hilary died in A. D. 449. Waterland attributes the composition of the *Athenasian Creed* to Hilary.

[Hilary was the author of several works. The reader can judge as well as myself, how far to regard that communication as authentic. If it comes really from the spirit of Hilary, the lessons it teaches are most important, and should be heeded by those who are making the same earthly religious mistakes, at this time, which he made fourteen hundred years ago. Neither the medium nor myself knew anything of such a person as Hilary, bishop of Arles, when the communication was given. Prior to receiving the following communication, "Wild Cat," the Indian guide of the medium said, that there were quite a number of spirits, apparently crowding forward to control the medium, but which of them would succeed first he could not tell. He advised us to receive what should come with great caution, for he was impressed that some deception was intended. We then received the following communication.—Ed.]

BEDELL, (Bishop of Kilmore.)

"GOOD MORNING, MY SON:—You have had prophecies here this morning; I will not say they are erroneous, but they are ill advised. Why so? Religions whether founded on truth or untruth matters not provided they gain a foot hold such as Christianity has done. This religion is born with those whose ancestors have been imbued with it. They are not open to conviction—against their set religious opinions. This is the hold that we spirits, who, love and follow the old religion, cherish as our greatest source of influence. Reformers make much noise but achieve little. You may say deception is evil whether practiced by mortals or spirits. I say if mortals choose to deceive themselves, let them do so. Why should I enlighten fools that like base curs would turn and bite the hand that feeds them. Christianity is just the thing for these ignoramus. If they had not hell before them all the time, they would be murdering every one they met. Therefore, the best policy is to let these rascals die—come over to the spirit-life—and be deceived for it serves them right. At the head of a religious system, I saw all its evils—I saw all the good it did. You could have no other system of religion than one based on fear among what I call mortal human brutes. I have said more than I intended to say; but I do not think it wise to upset a religion of fear, for most people must have such fear to keep them in order. I was known when here as Bedell, bishop of Kilmore in Ireland in the beginning of the 16th century."

[We have much reason to think that this was a personation by a bigoted, untruthful spirit, that was acquainted with the personal history of the spirit who was personated. We take the following account of Bishop Bedell from the *Encyclopaedia Britannica*:

"William Bedell, bishop of Kilmore and Ardagh, in Ireland, was born at Black Notley, in Essex, in 1570. He was educated at Cambridge, took orders, and after leaving the University, settled for some years as clergyman in Bury St. Edmunds. He was then appointed chaplain to Sir Edward H. Wotton, English ambassador to Venice. In that town, Bedell remained for eight years, acquiring great reputation as a scholar and theologian. He translated the "Book of Common Prayer," into Italian, and was on terms of closest friendship with Fra Paolo Sarpi, the famous historian of the Council of Trent. In 1615, some time after his return to England, he was appointed to the rectorship of Horningsea, in Suffolk, which he held for twelve years. He was then called to the provostship of Trinity College, Dublin, and relinquished that office after two years for the united

bishoprics of Kilmore & Ardagh. As bishop he won the respect and love of his people by the uprightness and purity of his conduct. He set himself diligently to reform the abuses of his diocese and personally undertook the duties generally discharged by bishop's lay chancellor. In 1641, when the Protestants were being massacred in the Irish rebellion, Bedell's house was not only left untouched, but became the place of refuge for many fugitives. In the end, however, the rebels insisted upon the dismissal of all who had taken shelter in his house, and on the bishop's refusal he was seized and imprisoned with some others in the ruined Castle of Loughboughter. Here he was detained for several weeks, and when released, rapidly sank from the effects of exposure on his weakened condition. He died on the 7th of February, 1642.

[Now it is hardly possible that the learned and tolerant Bishop Bedell, as a spirit, ever gave that heartless and most inhuman communication. We therefore conclude that some enemy of truth in spirit life deceitfully sought to put those words into his mouth. Be that as it may, it only shows that priestly bigotry and fraud are not confined to mundane Christianity, but is as persistently practiced in spirit life as here—the motive being the same—the personal aggrandizement of the priestly deceivers of their fellow-men. The caution of "Wild Cat" was certainly well timed.—Ed.]

Spirit Obsession.

Lewiston, Me., June 28, 1880.

To the Editor of Mind and Matter:

I have been reading your able criticism of Wm. E. Coleman's article in your paper of June 19, in which he says "that the whole theory of Jesuit spirits, obsession and all the other phases of this diabolism sought to be fastened upon Spiritualism is a huge fallacy, a delusion devoid of the least foundation in reality," etc. In view of such a statement I wish to give you an account of a case of obsession. In the first place I wish to state that my partner in business, Mr. B. F. Brown, is a good trance medium, and is controlled by a doctor in spirit-life, who says he has made this obsession business a study since he has been a spirit, and claims to thoroughly understand it and how to treat it; and he says he can demonstrate it to be a fact and one of the utmost importance to humanity, and the cause of untold misery to its victims in the shape of all manner of diseases thrown upon them by the obsessing spirit, in its effort to get control of their organisms. Bringing upon them the last condition of their earth-life, which might have been consumption, heart disease, fits, insanity, suicide, or any other disease that poor humanity is heir to. And the poor victims writhing under this torture, not knowing the cause of their trouble, resort to the doctor, who, knowing as little about the cause of their trouble as themselves, begins to dose them with poisonous drugs until life becomes a burden and till the good angel of death comes to their relief.

As if to prove this statement to be a fact, a few weeks ago, (as if by accident) a poor fellow came into our place of business and sat down. He looked sick and discouraged. I inquired about his health, and he told me he was just getting out from a typhoid fever—had been under the care of four doctors, etc., and at that time had two bottles of medicine in his pockets, one a quart and the other a pint, which he said was for epileptic fits that he had been troubled with for seven years, of which he had had over five hundred in that time, so that he had been unable to earn his living. I soon found, after conversing with him a little while, that he was one of those poor victims of obsession, and was ignorant of the real cause of his suffering. I gave him quite a lecture on the subject of obsession and spirit control, as the inspiration of the moment seemed to demand, which the sequel proved to be correct and to the point; for the obsessing spirit began to grow very uneasy and demonstrative, and showed a fierce determination to hold his position at all hazards. Soon the manifestations became so terrible and demoniacal that I became alarmed at the turn affairs was taking, and not feeling able alone to grapple with the spirit to dispossess him, I called to my aid my partner, Mr. B. F. Brown, and his spirit doctor to assist me. Then came the tug of war, for I had no sooner asked Mr. Brown to let the spirit doctor come than the obsessing spirit gave him a look that we shall never forget. I never saw such a demonic expression in a human beings eye, in my life. He seemed to understand that if the doctor came he would have to leave. The look was so terrible that Mr. Brown had to turn his back to him in order to let the doctor control him, and as he did so the obsessing spirit turned his back to him with a look of despair that I shall never forget. The doctor soon got control of Mr. Brown, and then the fight commenced in earnest. The doctor, at first, used gentle means and tried to get the spirit to leave the young man, and offered to let him control his own medium at the proper time if he would do so. But, no; he would do no such thing, he was bound to stick. The doctor finding gentle means had no effect on such a spirit, he prepared to take the opposite course by drawing himself up in a most dignified manner, as though he knew his power and that the time had come to use it. Then came an exhibition of mind power through the medium, that I was surprised to witness; and, I think, if Mr. Coleman had been present, he would have had to acknowledge that a demon had been cast out; for the doctor, with a power and force of language that was perfectly terrific, and seemingly irresistible, commanded the spirit to leave the medium immediately, and he did leave instantly. The doctor then assisted another spirit to take control of the medium, first making him promise not to bring his earth conditions upon him as he had been doing. Those conditions had been a terrible condition of the stomach. With the doctor's assistance he soon got control of the medium, without bringing any unpleasant effects upon him. He seemed pleased at his success. The doctor then gave him such instructions as he needed to take care of the medium; how to protect him from the influence of the other obsessing spirit, and keep him at a proper distance, until he could teach him how to come and control a medium without bringing upon him his earth conditions—all of which he promised to do, and then left the medium in good condition.

The doctor said that those two spirits had been trying for seven years to get control of this medium, and in their struggle to get control of him neither could succeed, on account of the other, and both of them brought their earth conditions on him and were crushing him to death. The one that finally succeeded, with our help, had brought upon the medium the terrible condition of the stomach with which he had died. The other that was cast out, or kept away, by the doctor till this

one could learn to control properly, died with convulsions, or fits, which he had been bringing upon the medium, all the seven years, in his efforts to get control of him, of which convulsions the medium said he had over five hundred in that length of time. After the doctor got through with him he seemed like a different man. He said he felt like a new man—his head felt clearer than it had for years—his strength came back—and he walked two miles that night without fatigue, and walked back the next morning, feeling cheerful and happy. The doctor assisted the spirit to control him, which he did very easily, without bringing any of his earth conditions, and he felt perfectly confident he could protect the medium from the other spirit until he could teach him to control properly.

Now, the cause of the fits being removed the fits have gone with it, and the young man is clothed and in his right mind again, and is happy and full of gratitude towards the spiritual and material doctors that have delivered him from what seems to him now a terrible nightmare. And this was all accomplished without a drop of medicine. What a commentary on the medical profession who had been dosing this poor fellow with drugs for seven long years for a disease he never had.

When will these doctors learn that all cause is in the spiritual and stop this infernal drugging; and what a commentary is this on Mr. Coleman's statement, that "Jesuit spirits, evil spirits, obsession and all the other phases of this diabolism sought to be fastened upon Spiritualism, is a huge fallacy—a delusion devoid of the least foundation in reality," etc. In heaven's name, what does Mr. Coleman think Spiritualism is? a thing you can fasten something on to? To my mind it includes everything in the whole realm of material or spiritual nature. The idea of trying to fasten anything on to the very cause of its existence or on to itself is so absurd that it seems to me to be unworthy of any one who sets himself up as a spiritual philosopher. It seems to me that if he has had any experiences at all with the facts that are coming to us every day on this important subject he must know better and must be classed with the enemies of Spiritualism.

I give you this statement of what I call demonstrated facts for the benefit of the common people of whom I am one, and one, too, that is enjoying, every day of my life, the benefit of a knowledge of these facts. These cases are coming to our notice every day, and the doctor says he feels perfectly confident that he can take care of them all.

If you think this is worth putting into your paper I may feel encouraged to write up other cases as they come under my notice. These plain, common sense facts are what I am after, for the benefit of poor suffering humanity.

N. W. BONNEY.

Marked for Destruction—J. C. Bundy at Home—Human Selfishness the Bane of Spiritual Prosperity—Three Cheers for John Pierpont.

Editor Mind and Matter.

Reviewing the brief history of Modern Spiritualism, one of the most prominent facts is the fate of nearly every spiritualistic journal that has been wickedly prostituted to the traduce of honest mediums. The spirit world has pledged itself over and over again to protect its faithful servants. Are there any persons so stupid as to suppose that they can enter the list of truth-seekers and advocates only to divert their prestige to self-aggrandizement? If there are any such let them remember the fate of the E. Gerry Browns and the Victoria Woodhulls, who might be numbered by the score. *Vincit omnia veritas*—Truth conquers all things; and he who turns his back upon it simply courts his own fate. Knowing these things to be so, we must know that the *R. P. Journal*, which has done so much for the cause of truth in the past, as to win its way to the hearts of the people, is doomed. It has already entered the whirling vortex of destruction, from which there is no power of retreat.

A gentleman of this village, who has thought that our dear Bro. Roberts has gone mad over Col. Bundy's errors, has been out to Chicago and called upon Col. B. This gentleman now says he can no longer doubt anything that has been published in *MIND AND MATTER*, appertaining to the *R. P. Journal* and its wicked editor; that common topics of interest were no sooner disposed of and Spiritualism taken up, than Col. B. thrust every topic of interest aside in order to blacken the character of mediums generally, and Mrs. Richmond and the materializing mediums in particular.

It is hard for the innocent to suffer at the hands of such unprincipled wretches; but by it they gain spiritual strength and independence, and we learn who are the tried friends and the relentless enemies of the cause. But while our hearts are made sad in view of these things, a voice from heaven assures us that we are not left to fight the battle alone; but that there is a power behind the throne which our enemies may ignore if they dare, but which is not only with us and for us, but is actually in command of the entire field of contest. Hence the glorious result is not doubtful—it is only a question of time.

But if an angel ever parted the clouds and came to the front at a critical moment, it is John Pierpont. In his message of May 25th, he has not only spoken at an opportune moment, but has spoken with no uncertain sound, and has attacked the apostasy through its leadership. It seems certain that the reader will find Spirit Pierpont's message entire in the columns of *MIND AND MATTER*, so that it is unnecessary to occupy space with extracts from it.

Alas! selfishness is the ruling passion of the day. But the acme of human folly is for those who have grown grey in the service of the most sacred cause ever delegated to man, to yield at last as willing victims of this popular yet damnable vice; for they who have labored earnestly, year after year, to convince the world that the positive pole of Nature's battery is in spirit hands and wholly beyond the reach of mundane operators, to now lay impious hands upon the machinery of heaven, as if they had outgrown terrestrial conditions and are already qualified to conduct the celestial. As to the motive pushing them on to ruin, there can no longer be a doubt, no matter whether it crops out through foolishness or wickedness. It is the same in essence when it takes form. And for one, I wish to put my name on record as being utterly opposed to the course and leadership herein described.

CHARLES THOMSON.

St. Albans, Vermont.

MIND AND MATTER.

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DR. S. B. BRITTAN ON SPIRIT MATERIALIZATION.

It will be remembered that some weeks since we noticed a report of an address delivered before the Conference in Brooklyn by Dr. S. B. Brittan, on "Our Spirit Guests." How they become visible and tangible." That report did not purport to be a full statement of what Dr. Brittan said, but only to give the substance of his remarks. Mr. S. B. Nichols, who made that report for the *R.-P. Journal*, represented Dr. B. as having taken the ground that a tangible spirit materialization was a natural impossibility. This report of Mr. Nichols attracted the attention of Judge Coombs, of Washington City, D. C., who very emphatically denied Dr. B.'s position and very caustically criticized it through the *Journal*. To Judge Coombs, Dr. Brittan replied through the same paper, denied that Mr. Nichols had reported him correctly, but evaded stating what he did say on the occasion referred to. We noticed that evasion on the part of Dr. Brittan and called upon him to state what he had said that led Mr. Nichols to report his remarks as he had done. Our request was very vigorously seconded by that veteran observer of spirit materialization, Thomas R. Hazard, through the *Banner of Light*. The result has been that Dr. Brittan has written out not only the remarks that he made before the Brooklyn Conference, but has perfected the statement of his views on the subject in question at great length. Of that statement Prof. Brittan says:

"The article entitled 'Our Spirit Guests,' contains the text of the lecture which I recently delivered before the conference in Brooklyn. I have introduced two or three additional illustrative facts and references, and have been a little more explicit in the statement of the points which were liable to be misunderstood. It is also necessary to mention the fact that several passages contained in the original manuscript were omitted in the delivery of the lecture, for want of time and other reasons. Here and there the phraseology has been modified to adapt it to the present, but the essential principles all remain; nor has any specific view, doctrine or illustration inculcated from the platform been changed by this revision. The intelligent reader will at once perceive that the particular observations which have so offended the senses, were made in reference to certain classes of facts, which the writer has shown, not only by his analysis and classification, but by internal evidence derived from the facts themselves, were not examples of materialization, though so regarded by ordinary observers."

We now propose to discuss the points which Dr. Brittan admits he made in his Brooklyn lecture; and in order that he shall have no reason to complain of unfair treatment at our hands, we will allow him in every instance to state his points in his own way. Having done this, we will then criticize Dr. Brittan's position as an opposer of the spirit workers in their efforts to get the truths of Spiritualism before the world. That there has been too much of this permitted heretofore, the uncertainties regarding spiritual phenomena very plainly show. Those who undertake this business in future will be made to understand that their proper place is among the enemies of truth. Dr. Brittan asks:

"How then do spirits reveal their forms to us; and how do we perceive them? I apprehend by at least four methods which I will endeavor to briefly explain:

"1. The conscious spirit has its external and internal channels of communication. The senses open outwardly through the physical organs to the whole realm of external nature, and inwardly to the immeasurable sphere of spirit-reality. As a rule during the life on earth, the interior avenues of perception are closed, and men are blind on the spiritual side of their natures. But when—by the normal process of our spiritual growth or by other means—the dark curtains are removed from those windows of the soul which open towards the heavens, our interior being is illuminated. Then we see spirits as they really exist in their own sphere; we see them as spirits see one another, and as naturally as we behold the objects of the material creation."

This may or may not be so. How is any human being to know it? In all our experience in intercourse with spirits we have never known a spirit to claim that while inhabiting a mortal form he or she had seen spirits as they saw them after they left the body. To be perceived by mortals, however clairvoyant they may be, spirits do have to clothe their forms in comparatively condensed materiality. That Dr. Brittan agrees with us substantially in this view of the matter, is evident from this closing sentence concerning such manifestations. He says:

"If such examples are scarcely more numerous than summer flowers in wintry weather, they are not so rare as Christian charity."

One would think that, as these examples are so very scarce, we may naturally infer they do not occur at all. They may therefore be dismissed as being practically of no value whatever in determining how our "spirit guests become visible and tangible."

The second method by which our "spirit guests become visible and tangible," Dr. Brittan sets forth as follows:

"It is to be observed that the mind—whether in or out of its earthly tabernacle—has power to present an endless succession of psycho-electrotypic or psychological pictures which have every appearance of outstanding realities. . . . It is a great mistake to suppose that these sensorial impres-

sions can only be produced by material means, or the presence of the objective forms of the physical world. This is ascribing to the elements of matter a pre-eminence over the faculties of the mind which I am not willing to concede. On the contrary, it has been experimentally demonstrated that the various impressions occasioned by the ordinary objects and agents of nature, on and through the organs of sensorial perception, can be produced with similar precision and equal force by the action of a positive mind on a sensitive subject. A strong imagination and vigorous will may thus multiply the mental images of everything in nature of which we may be able to form a definite conception. . . . Under this psycho-sensorial operation what really appears to be a solid body may be only a sensation, the impression of tangibility being made through the nerves on the sensorium."

We would feign believe Dr. Brittan was serious when he sought in that manner to reason away the fact of tangible apparitions of spirit forms. To compare those who are the usual witnesses of this phase of spirit phenomena to the psychic sensitives who have been brought by psychological influence under the control of a psychologist is not borne out by a single fact. We all know that such psychic sensitives see nothing of that which the operator suggests to their minds while under his influence, as hundreds of witnesses know who may be looking on amused at the groundless vagaries that people their brains for the moment. How Dr. Brittan can say that these psychologized subjects bear any analogy to the ordinary observer of tangible spirit-forms, we are at a loss to conceive. A tangible human form is a form that every person who is possessed of the faculty of sight can plainly see as well as touch, and it is no human form if it does not possess the attributes which give rise to those mental sensations. Dr. Brittan gives the following instance, in his own experience of having tested his theory. He says:

"One night, in 1852, I attended a spiritual seance at a private house in Bridgeport, Conn. A large number of friends had assembled; the manifestations were highly diversified and every way extraordinary. In the course of the evening the company was informed by the spirits, that the present writer was to be ordained anew, and to a more spiritual ministry. I had once been ordained by the imposition of the hands of a priest, which never in my life I felt in the vital importance of the ceremony. Of course no gift of the Holy Ghost nor any other spirit came to me from those ministerial palms. They conferred no new powers. The spirits seeing that this was but a hollow sham proposed a new ordination, which was not all an unmeaning ceremony. Immediately after the purpose of the seance was announced, I felt a large hand placed upon the coronal and frontal portions of the head. It rested there for some minutes with an apparent pressure of several pounds, and was accompanied by a thrilling sensation, which left no part of the body undisturbed. The presence of the palm and every separate finger was distinctly impressed upon the sensorium. This was so real, that I instinctively attempted to seize the arm, which it really seemed to me, must be there in connection with that hand. As often as I made the attempt, I closed my hand on vacancy. I only clasped the air. That muscular hand remained, and I essayed to grasp it in my own. There was nothing there that could be perceived through the sensory nerves of my right arm."

We are perfectly willing to believe that Dr. Brittan was psychologized to believe he was, at the time alluded to, undergoing some process of spirit ordination, but whether self-psychologized, or psychologized by spirits, it would be difficult to decide. Why Prof. Brittan should have so fruitlessly grasped for that unseen spirit-hand and arm we leave for him to explain. He certainly was in great doubt as to whether there was any hand and arm in the case and he will pardon us if we conclude that the whole affair was "In his minds eye." Some people are so constituted that they cannot be certain they see what they see and feel what they feel, and Dr. Brittan by his own confession is one of that class of doubters of their own senses. Fortunately there are very few of that class of persons. As a set off to Dr. Brittan's imaginary hand we will state an experience of our own. In the spring of M. S. 26 (1874) we had a private sitting with Dr. Henry Slade. It was in the evening and the room was lighted. As we sat resting our hand on the edge of the table, on the top of which both hands of the medium rested in full sight, a human hand, without an accompanying visible arm, came up from under the table and grasped our left wrist with a pressure that denoted great power. We could see it distinctly and thought we recognized it. Shortly thereafter three different spirit-forms materialized purporting to be our relatives. They were quite distinct to our sight. Afterwards we sat in the dark when we conversed with numbers of our departed relatives, they speaking in voices that we distinctly recognized. Some of the tests given were most convincing of the presence of those who sought to make that fact known to us. The following morning we called upon Dr. J. V. Mansfield, and had him to sit to answer the following question: "Dear Father, were you with me last evening and if so what part of the manifestation did you take part in?" This question was carefully folded and Dr. Mansfield knew nothing of our sitting with Dr. Slade. The answer was "Well my son it would be difficult to say what part of the manifestations I had not a part in, but I thought you would recognize my generous hand." That was an expression which we have heard our father use hundreds of times when speaking of persons whose characteristics were liberality and generosity. We do not remember to have heard it used by any other person. That hand was certainly, most like that of our father, whose hand had been peculiarly developed by a life long pursuit of manual labor. That hand while it grasped our arm, for full half a minute, was beyond all doubt or question a spirit materialization produced by the intelligence and will of the spirit of our father. That we imagined we saw and felt that hand is preposterous. Our experience in this instance, has been confirmed by similar experiences on the part of hundreds of thousands of other persons. It is, therefore, most singular that Dr. Brittan should seek to account for visible and tangible spirit-forms on the score of psychological infatuation; or as he expresses it: "Under this psycho-sensorial operation what really appears to be a solid body may only be a sensation, the impression of intangibility being made through the nerves of the sensorium."

The third method by which spirits become visible, Dr. Brittan says, is that of transfiguration. He says:

"In these cases the spirit takes possession of the medium, often changing the facial lines and the expression of every feature, so completely that the medium seems to have disappeared, and the spirit alone is recognized. The facts of this class have often been the means of exposing honest mediums to unjust suspicion, from which they should be conscientiously defended. When the spirit withdraws and the phenomena of transfiguration disappear, leaving the form, features and expression peculiar to the medium, the observer who is mainly watching for some deception is liable to deceive himself, and wrong the innocent object of his suspicion."

We would like to ask Dr. Brittan why, what he calls transfiguration of a medium, in which "the facial lines and the expression of every feature is changed" to the appearance of the controlling spirit, is not an absolute materialization of the face and features of the spirit? We care not whether the material used to produce that result is the physical organism of the medium or any other material subject to the control of the spirit manifesting, the result is a temporary materialization of the spirit form. But Dr. Brittan, in his desire to explain away the fact of the temporary materialization of spirit forms takes precious good care not to attempt to explain how fabrics and garments in which such "transfigured" forms almost always appear are so entirely different from the fabrics and garments worn by the medium. Will he be rash enough to claim that those fabrics and garments are the transfigured clothing of the medium? We hardly think that Dr. Brittan will carry his transfiguration theory to that extravagant point.

Dr. Brittan says:

"There is still another method by which a spirit may become visible, regardless alike of all psychological powers and susceptibilities, and of the opening of the interior avenues of sensation. He may attract to himself and condense about the spiritual body certain sublimated elements from the medium, from other bodies and from the earth's atmosphere, so as to form a visible covering, thus revealing the outlines of the spiritual presence of the natural senses of the observer. Precisely how much matter may be required in the production of such forms is a question we will not undertake to settle. It may be more or less, according to the measure of the spirit's power, the proper materials at his command, and the results intended to be produced. But the small substance of a summer cloud would be quite sufficient to render the spirit visible to all observers. While such forms may be more substantial than the momentary spell of the psychologized, their superficial aspects do not enable us to determine either the chemical composition or specific gravity. We know that at the pleasure of the spirit, such a form may be made to resist the contact of ponderable bodies, and the action of physical forces; or it may admit of being so penetrated that an arrow may pass through it as freely as it would make its way through the morning mist that hides the mountains."

"Now would it be proper to say of an example belonging to this class that the spirit is materialized. If the term is applicable in this case, it would seem to be out of place in any other."

Such is the reasoning by which Dr. Brittan expects to explain away the crowning proof of spirit return. That is the return of spirits to mortals in such a palpable and tangible manner, as to render their identity positively certain to those who once knew them as dwellers of earth. In another column we publish a letter of Thomas R. Hazard, Esq., giving an account of a seance recently attended by him, which was given by Mrs. Ross, of Providence, R. I., which of itself affords a most ample answer to the sophistry of Dr. Brittan. Here were members of Mr. Hazard's family returning to him from spirit-life and manifesting themselves so unmistakably that he could not have been mistaken as to their identity. But there is one thing that no theory of spirit or mortal psychology; no theory of clairvoyance nor clairaudience, nor "strong and vigorous imagination" will account for, and that is that spirit forms, whether materialized or not materialized, while visible and tangible possess and use human organs of speech and articulate sounds just as persons do who are yet in physical forms. Not only so, but the tone of voice is frequently so natural as to be unmistakable to those who were familiar with it when heard before the departure of the spirit. This has been our experience, especially through the mediumship of Dr. Slade.

In one instance, while having a private sitting with that remarkable medium when numbers of spirit friends were present and conversing with us in independent voices, our mother's distinctly recognized voice, announced the presence of our Uncle Jesse, who then spoke, and expressed his gratification at meeting us. We had never heard of such an uncle before, and insisted that there must be some mistake about the matter. Mother insisted that there was no mistake, but that the voice that was then speaking to us was that of our Uncle Jesse. On inquiring of our sister, who had preserved the genealogy of our mother's family, we found that she had had a half brother of that name, they being children of the same father.

This brother had been very dissipated and had wandered from his home and family when a young man, and his fate was not known during our mother's life; hence she had never mentioned him to her children. At a sitting with Mrs. Katie B. Robinson, of this city, some time afterwards, our mother controlled her and thanked us for enabling her through ourself to save this Uncle Jesse from a most wretched spirit-life. What person in their sound senses would doubt, in view of those facts, of the absolute materialization of the vocal organs of our spirit mother. We could mention scores of such facts in our experience alone tending to show the absurdity of Prof. Brittan's groundless theories of visible and tangible spirit return.

We have not time nor space to give more than two other instances in our personal experience which utterly annihilates the positions taken by Dr. Brittan. These both relate to phenomena occurring through Mrs. Jennie Holmes. The first we will mention took place at a seance in April, M. S. 27 (1875), at the residence of Mr. Josiah Wood, on North Nineteenth street, this city. There were present some fifteen or more persons,

including ourself. The form known as Katie King appeared under the following circumstances: Mrs. Holmes, the medium, sat in a room, every door, entrance and aperture of which was carefully secured in such a manner as to render it impossible for any person to enter the room to assist the medium, without that fact being known. Mrs. Holmes was secured in a muslin bag which completely enveloped her person and which was perfectly secured upon her by ourself and others. Under these circumstances it was impossible for Mrs. Holmes or any other person to have simulated what followed. After appearing at the aperture several times and calling most of those present up to her to converse with them, Katie announced her purpose to try and materialize in the open room in which we were sitting. In a few moments a white, cloudy appearance was seen in front of the black curtain which seemed to concentrate until the well-known form of that much belied spirit stood before us fully materialized. All saw her distinctly and greeted her with astonishment. Advancing to where we sat, she placed her hands upon our head, and said, "God bless you, Mr. Roberts." All saw her—all heard her, and we most positively felt the touch of her materialized hands. Retiring a few feet she seemed to dissipate as mysteriously as she appeared. At the close of the seance Mrs. Holmes was found in a profound trance just as she had been secured and no one had, in mortal form, entered that room.

On another occasion we were invited to meet Captain Kirk and his wife, of Toledo, Ohio, who were visiting the Centennial Exhibition, in 1876, at Mr. and Mrs. Holmes' rooms. Mrs. Holmes consented to sit for spirit materializations for her friends Mr. and Mrs. Kirk. Among many forms that appeared that evening was that of a young French Canadian girl named Mary Lavoire, who was one of Mrs. Holmes' spirit guides. She was perfectly materialized, and bore not the faintest resemblance to Mrs. Holmes. She conversed with us in a broken French accent without any apparent effort. She said that she had perfect control of the elements that enabled her to come with all the power she ever possessed when in the mortal form. This, she said, was largely owing to the character of the circle. At length she said: "Mr. Roberts, I will now show you a manifestation such as you have not yet seen. I will go right into the cabinet and take my place by the medium, so that you can see her and myself at the same time, and will then dematerialize and rematerialize in your open view." This she did. When she took her place by the medium, who was seated where I could plainly see her, the spirit appeared even more palpable than the medium. In a moment the spirit began to fade out, and as it did so the medium became more and more palpable. Having entirely disappeared, in a few moments more, she began to form in the very spot where she had faded away, and as she did so the medium seemed to lose her density until she appeared to be only semi-substantial. This was repeated several times. In these cases none of the theories of Dr. Brittan have the least applicability, and we know they have none in any instance of spirit materialization that we ever witnessed.

In a spirit of sophistry that seems to be the result of that spirit ordination of Dr. Brittan, at Bridgeport, Conn., in 1852, he seeks to make a distinction between the terms *spirit materialized* and *matter spiritualized*, which can by no possibility exist. They are one and the same thing and admit of no distinction. Man is a spirit manifested to our natural senses by the physical organism in which he dwells. What difference can it make whether you call that compound being a materialized spirit or spiritualized matter. He is alike a reasoning, thinking and conscious individual human intelligence. So with returning and manifesting spirits; they are compelled to avail themselves of matter to render themselves cognizable to their fellow-beings of earth.

We think it is an entire waste of time to try to unravel the riddles embraced in the so-called Jewish and Christian Scriptures, when we have such ample opportunities to learn that which is true concerning the nature and destiny of man direct from the spirit world through the channels of spiritual mediumship. We equally think it a waste of time to attempt to reason Dr. Brittan out of his penchant for trying to ignore or theorize facts out of existence, such as are the visible, tangible and palpable materialization of spirit forms. We prefer to adhere to the facts and follow only where they lead. Says Dr. Brittan:

"If the reader will recall and carefully analyze the experiences of the circles in which the presence of spirits may have been seen and felt, he will be surprised to discover how large a proportion of them are of such a nature as to preclude the acceptance of any materialistic hypothesis."

Well now, Dr. Brittan that is just what we have done and we find the very opposite to be the fact. We do not remember in a single instance when any spiritual phenomena of the kind in question, could be attributed, to any other than the "materialistic hypothesis" as Dr. B. is pleased to term the fact of spirit materialization. We have not time and space to follow Dr. Brittan in his moonshine theories to discredit the phenomena of spirit materialization. He is manifestly without any personal experience in such matters as he pretends to be qualified to expound. As we see by the *Banner of Light* that Dr. Brittan has written a reply to the letter of Mr. Hazard which is to appear in this week's *Banner*, we hope the Doctor will inform us where he learned so much about the methods that "our spirit guests" use to become visible and tangible to us. Dr. Brittan tells us he

SPRIT JOHN PIERPONT'S ANSWER TO THE CONTEMNERS OF SPIRIT MATERIALIZATION.

In another column we print in full the spirit message of the Rev. John Pierpont, given through the mediumship of Miss M. T. Shelhamer, the gifted medium of the *Banner of Light* public circles. The message was given on the 25th of May and appeared in the *Banner* of June 26th, ultimo. We would like to know what answer Andrew Jackson Davis, Dr. S. B. Brittan, Wm. Emmette Coleman, Col. John C. Bundy, Emma Hardinge Brittan, and other opposers of the phenomena of spirit materialization, have to offer to the pungent and scathing rebukes of this justly incensed spirit. We have always had the very highest opinion of Miss Shelhamer as a medium, but the perfect control of her organism by such a spirit as that of John Pierpont, shows that Miss Shelhamer is destined to become one of the most useful instruments of the higher spirit intelligences to impart knowledge to earth's inhabitants.

We desire to call the attention of all Spiritualists, speakers, writers, mediums, editors, and all others, who have been engaged in discrediting the phenomenal, physical phases of mediumship, to the following words of warning from this indignant spirit:

"It is time that honest Spiritualists, those who really love the angel-world, whose desire it is to go forward in thought and spirit toward those who dwell in the invisible realm—it is time that Spiritualists who profess to believe in the immortality of the soul and the power of spirits to return and manifest, lovingly, tenderly, earnestly to their mortal friends, that they go forward in defense of those instruments who are used by the spirit-world. It is time that speakers and mediums, who occupy a front position on the platform of life, begin to protect and defend those weaker instruments for spirit-power who are availed them. It would indeed show a selfish, curious disposition, to avoid others who are in their own humble way dispensing the bread of life to sorrowing, seeking souls; and if a medium can, through the agency of the dark cabinet, so-called, bring forth positive evidence of the immortal life, if he or she can produce temporarily a form resembling that of a departed friend, which shall give comfort, joy and consolation to a mourning heart, surely the mission is a divine one, and cannot fail to bring him good reward."

The whole communication deserves to be printed in letters of gold and hung up in every circle-room. It would be a most useful and appropriate introduction to every spiritual-science to read that communication to those assembled. Spiritualists and honest investigators of Spiritualism, read and re-read that most instructive and philosophical charge of a most intelligent, beneficent and eloquent spirit, and let it sink deep into your hearts and minds. It is the appeal of one who knows whereof he speaks, to all that is sensible, true and practical in your natures. We have tried, as we believe, under spirit impression, to voice through MIND AND MATTER those grand and beautiful spirit incantations. If we have failed to do it as we desired, it was because of the imperfection of the medial instrument. Spiritualists, brethren, why not with one common accord accept the leadership of the true teachers of Spiritualism—the spirits for whom Pierpont speaks through Miss Shelhamer? What say you? Shall it be? For one we say Yes, with all our soul. If you will not agree to this, give some sufficient reason for your refusal. God bless John Pierpont. God bless his medium; and God bless those for whom he speaks. With such mighty help, the battle for truth will soon be won; for what mortal power can trample down God's truth? Ye who would do this mighty wrong, be warned in time.

WHAT SORT OF PROOF IS IT THAT IS WANTED?

To the Editor of Mind and Matter:

As there has been a good deal said on both sides for and against the personal existence of Jesus Christ; and as you want more proof of that matter, please state through MIND AND MATTER the kind of proof that will satisfy you—that there was such a person as Jesus the Son of Mary. By so doing you will oblige many readers of your paper. I know there is better proof of that fact than I have yet seen advanced in MIND AND MATTER, notwithstanding Dr. Peebles is one of the best informed on that subject. There is certainly something wanted that will stop the controversy that is going on in the spiritual papers. The proof that I can advance is not from any book, nor paper, nor materialized spirit, but whereof I speak I know. There is no use to send my proof if it is what you don't want. State plainly what proof you want and how you want it, and don't let me misunderstand you this time as you said before. Then, perhaps, I can send you the proof you ask for or some one else will. I hope every one who sends a communication to the paper will send their names in full, not as T. C. B. or Tom Dick and Harry. Let us know whether it is he or she, as we like to know who we are addressing.

JOHN HORN.

Council Bluff City, Iowa.

AN OPEN LETTER TO OUR CORRESPONDENT.

713 Sanson St., Philadelphia, Pa.
July 15th, M. S. 32.]

Mr. John Horn—Dear Sir:

Your letter of the 2d instant is received. You ask: "What sort of proof is it that is wanted?" We cannot see why you should ask such a question. There is but one kind of proof that can be given of anything, and that is such positive facts as can convey to the human mind certain knowledge of the thing inquired about. It is immaterial what those facts are, so they render certain the conclusions to which they lead. In relation to Jesus Christ, the Virgin Mary, Spiritualism, or any other subject, we hold that the same kind of proof, in each case, is necessary to establish anything concerning them. If you, Mr. Horn, have any such proof to offer, send it along and we will see that the readers of MIND AND MATTER shall have the benefit of it. In admitting that the evidence thus far adduced by Alonzo G. Hollister and Dr. Peebles, in their articles published in MIND AND MATTER, to show that Jesus Christ had a historical or personal existence, is not conclusive, Mr. Horn concedes that such evidence is not good evidence of that fact, for that only is good evidence which proves the point on which it bears. We can hardly conceive what Mr. Horn's idea of evidence is when he says: "The proof that I can advance is not from any book, nor paper, nor materialized spirit, but whereof I speak I know." How do you know it is the question. Tell us how? If you can do that,

you will settle the question. It is about time that some positive proof was forthcoming of the existence of Jesus Christ, or infinitely less should be said about what he said and did, and this especially by Spiritualists. If Mr. Horn knows anything upon the subject, he would have saved trouble by sending on the proof of the truth of what he knows about Jesus, and Mary, his alleged mother.

J. M. ROBERTS,
Ed. of MIND AND MATTER.

The witness stand is at the service of any person who has any positive proof, or even any reasonable proof, to offer, as to the historical existence of the alleged Saviour of mankind. No religious publication of any denomination of Christians dare open its columns to the publication of such evidence. They instinctively know that, the least attempted in that direction, the better chance they have to propagate the errors they are seeking to fasten upon the minds of the people. There is but one paper published, Christian, Liberal, Spiritual, political, scientific, or general in its objects, that dares to open its columns to the discussion of that question, without let or hindrance, and that paper is MIND AND MATTER. Bring on your evidence.

WHAT WOULD DR. BUCHANAN HAVE?

In a letter to the editor of the R-P. Journal published in that paper of the 19th ult., Dr. J. Rhodes Buchanan says:

"Mrs. Richmond's Paine lecture is the worst thing I have ever seen from her. Pity her friends were not discreet enough to suppress it. I was at her reception as she passed through here and her remarks were entirely dignified, sensible and in good taste. I was much pleased. The excessively verbose sophomoric and unsubstantial style of much of the mediumistic speech has, I think, corrupted the taste of Spiritualists, and I see the Paine Speech is actually republished in the *London Medium and Daybreak*. People applaud sky-rocket talk when it conveys not a single intelligible idea."

Livingston Place, New York, June 8.

We think this criticism comes with a very bad grace from Dr. Buchanan whose verbosity seems exhaustless. Why Spiritualists of any just faculty of discrimination should vastly prefer to listen to the mediumistic discourses of Mrs. Richmond, Mrs. Brigham, Mrs. Watson, Mrs. Byrne, Mrs. Heyzer and other inspirational speakers, rather than to such discourses as have been delivered by Dr. Buchanan and Dr. Brittan recently, we think quite natural. For ourself we do not hesitate to say that we vastly prefer to listen to spirit incantation on all matters relating to spirits and Spiritualism, than to the dogmatic twaddle that characterizes the writings and speeches of Drs. Buchanan and Brittan, when they assume to expound what Spiritualism ought to be, not what it is. We do not think that all spirits are profoundly wise nor strictly truthful, and hence what they tell us through mediums needs to be thoroughly weighed and analyzed by the light of the general drift of such communications coming from other spirits; but we do think that every spirit communication whether it comes through the grandest and best medium, who draws crowds to hear him or her, or through the humblest and least developed medium, can to a philosophical mind convey lessons of the highest value. People of sense do not "applaud sky-rocket talk when it conveys not a single intelligible idea;" and Spiritualists as a class are not only people of sense, but they are pre-eminently deep and independent thinkers. So far as the Spiritualists of Chicago are concerned, who regard Mrs. Richmond with such deserved favor as to have her permanently engaged to speak for them, we know they are as intelligent and cultivated a class of persons as can be anywhere found. We therefore think Dr. Buchanan's uncourteous and unjust criticism of Mrs. Richmond and her friends was decidedly out of place. If public mediums for inspirational spirit control are to be made the target for dogmatic censures of such would be dictators of spiritual affairs as Dr. B., and are to be made to resist the control of their spirit guides as Dr. Buchanan would have them do, then is Spiritualism not Spiritualism, but a lifeless and soulless compound of mortal egotism and stupid dogmatism, and the sooner it is definitely determined which of these it is, the sooner will the truth prevail over the selfishness which is seeking to drag it down from its high estate.

A NEW SPIRITUAL PUBLICATION IN ENGLAND.

We lay before our readers with the greatest satisfaction the announcement contained in the following letter. That such a publication as the one proposed will be most useful in the promulgation of truth we most fully realize.

That Mr. Lambella the enterprising editor of "The Herald of Progress" will be able to fully meet a pressing want in English Spiritual literature is our most heartfelt wish and ardent hope. We extend to Mr. Lambella our most cordial co-operation in any way we can serve him and his commendable enterprise.

To English and American Spiritualists we would say, if you desire to help push forward the car of Spiritualism, you can do so in no way more efficiently than by rallying to the support of *The Herald of Progress* while it is under the management of a gentleman who shows such a keen appreciation of the needs of the hour, in matters appertaining to the spiritual movement, as does Mr. Lambella. We are not in receipt as yet of the prospectus of the new paper, but will gladly publish it when it reaches us. We will be only too glad to place *The Herald of Progress* on our exchange list and keep a standing advertisement of it in our columns.

29 Blackett street, Newcastle-on-Lyne.

June 18, 1880.

DEAR SIR:—It is with considerable pleasure that

I have to inform you of the resolutions which have recently been arrived at respecting the issue of a new weekly journal in the interest of our beloved cause.

It will be patent to you that the Spiritual press in this country, with one or two noble exceptions, have been conducted in a manner anything but favorable to the healthy growth of the movement; and that the editors instead of encouraging and strengthening the hands of earnest and sincere workers have rather insulted and misrepresented their motives and intention to the intense disgust and total disapproval of all right minded men and women.

Desirous of redeeming this unhappy state of affairs and of supplying a pure Spiritualism devoid of all personalities and bitter recriminations, the societies in this country have combined together to supply the means for the issue of a journal that might legitimately be called the organ of the movement, and which will make its first appearance in July.

"*The Herald of Progress*" will assume quite an independent position, is not designed to supersede existing agencies, will not enter into any conflict with those who throw cold water on the venture and use the most scurrilous languages against us; but is intended above all things to work on the broad basis of charity, and to seek the welfare of the movement by a weekly presentation of spiritual philosophy and teachings and a record of manifestations which testify to the realities of spirit formation.

My more immediate object in writing to you is to seek your co-operation in the extension of the knowledge of the truths we possess; and to ask for an exchange of notice in the pages of MIND AND MATTER. If you will kindly consent to send us an exchange copy of your journal weekly, and to insert a short advertisement we shall be most happy to return the compliment by a similar way; and the intimation of your intention to do so will be regarded as a favor and an indication of mutual reciprocity that must prove effectual in the work before us.

Begging the favor of an early reply through your correspondence column or otherwise, asking your acceptance of my kindest regards as well as those of the proprietors of *The Herald of Progress*, and wishing you all the blessings that heaven can bestow. Believe me, yours very truly,
W. H. LAMBELLE, Editor.

BLACKFOOT'S WORK.

GUIDES OF A MEDIUM RECOMMEND THE PAPER.
Louisville, Ky., June 21, 1880.

James A. Bliss—Dear Sir:—The demand for your magnetized paper is steadily increasing. I am glad to be able to report that it has cured several cases of neuralgia, rheumatism, swelling, etc. My spirit guides diagnose disease and frequently recommend your paper, thus far with good results.
ALBERT HORNBER.

RELIEVES DYSPEPSIA, &c.

Sucker Lake, Polk Co., Wis.

Mr. James A. Bliss—Dear Brother:—Please find enclosed \$1, for which please send me magnetized paper; send two sheets each week for six weeks. My daughter has tried one on her stomach for dyspepsia and she says it did her more good than all the medicine she ever took. I have worn one on my head for deafness and it has helped my hearing a great deal. We feel very thankful to you and your band. "May your shadow never grow less." Yours truly,
C. R. SYLVESTER.

A COMPLETE SUCCESS.

Brooklyn, New York.

James A. Bliss—Dear Sir:—Your magnetized paper is a complete success, and is particularly efficacious in nervous diseases. I have given it to several persons and all have been benefited; and two ladies have been cured of rheumatism, requiring only one application. Enclosed please find ten cents for another, and forward immediately to 253 Lafayette Avenue, Brooklyn, N. Y., and much oblige yours for the truth.
S. C. LOOMIS.

ANOTHER CONTROLLED TO TREAT HIMSELF.

—Bronson, Michigan.

James A. Bliss—Dear Sir:—Enclosed please find price of magnetized paper. There is more virtue in the small paper than I supposed. Although a firm believer in Spiritualism, I am very skeptical. Last evening I was thoroughly controlled to treat myself, something entirely new for me to do, as I am not developed as a medium. If Red Cloud or Blackfoot can help me to see my way more clear, I will be thankful. I will write you more particulars at another time. Yours truly,
ISAAC S. BUCKLEY.

LAMENESS AND HIP TROUBLE RELIEVED.

Ladoga, Ind.

Mr. James A. Bliss—Dear Sir:—I wish to say to you that I believe the papers will cure my father of his lameness and hip difficulty. He has been rubbing on all the liniments he could hear of, and took medicine inwardly—has kept it up four or five months without relief. I saw your advertisement, and judging from experience I have had, I thought magnetized paper would do him good. It has been the means of bringing him great relief. We have promise of a permanent cure. He is past 77 years of age, and if cured you will hear from me again. Yours truly,
JULES PEEFLEY.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
Maquoketa, Iowa.] Dr. A. B. DOBSON.

A Materializing Medium's Generous Offer.

MILWAUKEE, Wis., April 19, 1880.

Gents:—For the purpose of extending the circulation of a paper that does not cry fraud to every medium, or that will not bow down and worship them; I will make this offer, any one sending me one dollar and twenty-five cents (\$1.25) and 2 postage stamps, I will give them a ticket to my materializing seances, Tuesday or Thursday evenings, or a full written life reading, and MIND AND MATTER for six months.

I am very respectfully for the right,
Dr. F. HUGH D'VOUGH.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.

You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

MRS. FAUST.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.50 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. Dr. SAYLES.

365 Jefferson Ave., Grand Rapids, Mich.

A Vitaphic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
289 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.

To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

A Chicago Medium's Generous Offer.

No. 7 Larkin St., cor. of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours respectfully,
MRS. MARY E. WEEKS.

Amanda Harthan's Liberal Offer.

SPRINGFIELD, Mass., 437 Main Street.

I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums. Very respectfully,
A. HARTHAN, M. D.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10:45; Afternoon at 2:45, and Evening at 7:45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St., and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., R. P. Cooley, Treas., 256 W. 10th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. Mary A. Lamb, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday—Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 716 Wharton St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 250 1/2 North Ninth Street, Philadelphia. Office hours, 8 a. m. to 6 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. Bellina, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 123 North Fifth St., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. L. S. Coleman, Cures Rheumatism, Neuralgia, and all other diseases by Magnetic and Electric treatment, at 1019 Ogden street, Philadelphia.

Mrs. Mary J. Millard, Trance Medium, 1135 South Eleventh street. Circles Tuesday and Friday evenings. Sittings daily except Saturday.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. George—Trance and Test Medium—No. 660 North Eleventh St. Circles on Tuesday evenings. Sittings daily.

Mrs. Thomas Matthews, 531 Butler street, North Philadelphia. Developing circle every Friday evening.

Mrs. Faust, Test Medium, 938 N. Thirteenth St. Private sittings daily from 9 a. m. to 9 p. m.

Miss Marks, Trance, Test and Business Medium, 240 Lombard Street.

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ANNOUNCEMENT

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THE ORPHANS' RESCUE,

Engraved on Steel by J. A. J. Wilcox from Joseph John's Great Paintings.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life" their boat in "angry waters," nearing the brink of a fearful cataract shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given.
Size of sheet, 22x28 inches. Engraved surface, about 15x23 inches.

THE HOMEWARD CURFEW.

An illustration of the first lines in Gray's Elegy Designed and Painted by Joseph John's.

Many competent judges consider this The Master Work of that distinguished Artist Medium. In successful combination of Rural Scenery and exalted Poetic sentiment it has certainly never been excelled by brush of American Art. Stein-copied in black and two tints in a high style of that art, by the well-known, and Eminent German Artist THEODORE H. LEIBLER. This form of reproduction in art is peculiarly well adapted to this subject—in some respects the best effects are secured by it.
Size of sheet 22x28 inches. Tinted surface 17x21 inches.

THE DAWNING LIGHT.

This beautiful and impressive picture representing the

Birth Place of Modern Spiritualism,

in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John's. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

While these pictures interest and fascinate children and youth, they successfully meet the demands of cultured minds, rendering them fit for either the nursery or parlor, of the cottage or palace, and the portfolio or gallery of the connoisseur in Art. As these works are of different shapes the painful monotony often observed in too many matched works on the wall is happily obviated.

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SPECIAL NOTICE.

On and after September 1st, M. 8. 33, all picture premiums will be withdrawn for subscriptions to MIND AND MATTER, and the price per year reduced from \$2.15 to \$2.00, free of postage, from that date.

CAMP MEETINGS.

SPIRITUALISTS' AND MEDIUMS' CAMP-MEETING

Will be held at Creedmoor Park Grove.

Commencing Friday, July 9, and ending Sunday, August 1, 1880, under the auspices of the Co-operative Association of Spiritualists of Philada., Pa.

The following named eminent speakers have made positive engagement to be present:—
George H. Gorr, of Michigan; Mrs. Nettie Pease Fox, of Rochester, New York; Mrs. Ophelia F. Samuel, of St. Louis, Mo.; Dr. E. C. Flower, of Philadelphia, Pa.; P. L. O. A. Keeler, Editor of the *Crescent City*, of Brooklyn, N. Y.

The following named are expected: Mrs. Juliet Severance, of Milwaukee, Wis.; Capt. H. H. Brown, of Connecticut; Moses Hull, and many others.

Geo. H. Geer, the highly inspirational speaker, will address the meeting on the opening day, Friday, July 9th, and every afternoon until July 16th, including Sunday afternoon and evening, July 14th. Mrs. Nettie Pease Fox, from Friday, July 10th to July 24th.

Further announcements will be made in the *Philadelphia Ledger* during the time of the Camp Meeting.

The following named public mediums have signified their intention to be present, and will hold nightly seances or give private sittings during their stay at the meeting.

Messrs. Rothbard and Keeler, of Brooklyn, N. Y.; Mrs. James A. Bliss, of Philadelphia, Pa.; Wm. H. Eddy, of New York; Dr. H. C. Gordon, of Philadelphia; W. Harry Powell, of Philadelphia; W. H. Shriver, of Philadelphia; and Jesse Shepard, the world-renowned musical medium of N. Y.

Conference Meetings and Free Circles will be held as announced from the stand during the meeting.

Passengers from Philadelphia to the Camp Ground every week day as follows: Leave Pier 8 S. Wharf, above Walnut Street at 6, 6.15, 9, 10 A. M., 12 Noon and 2, 3, 10, 10.15, 6.25 P. M. Laurel Street Wharf, 6.10, 6.55, 9.10, 10.10, 12.10 A. M., and 2, 3, 10, 4.25, 5.25, 6.35 P. M. Waterworks, 6.15, 7, 9.15, 10.15, 12.15 A. M., 2.15, 3.25, 4.30, 5.30, 6.40 P. M. Sundays—Leave Pier 8 S. Wharf, above Walnut street, 8, 9, 10, 10.15 A. M., 2, 3, 4, 5, 6 P. M. Laurel Street Wharf, 8.10, 9.10, 10.10 A. M., 1.10, 2.10, 3.10, 4.10, 5.10, 6.10 P. M. Waterworks, 8.15, 9.15, 10.15 A. M., 1.15, 2.15, 3.15, 4.15, 5.15, 6.15 P. M.

SPECIAL NOTICE.—On Sundays the Excursion Boat Junonia in addition to the regular boats will take Philadelphia passengers to and from the ground for 15 cents for the round trip from Walnut Street Wharf at 9.30 A. M., and 1.30 P. M., stopping at Laurel and Waterworks Wharves. The Steamboat Columbia will bring passengers on Sundays only from Bristol, Burlington, Beverly, Torrondale and Riverton at 8.15 A. M. and 1 P. M. The same Steamer will leave Chestnut Street Wharf, Philadelphia, for Camp Ground at 2 P. M. and 6 P. M.

Passengers by railroad from New York, Trenton and way stations will stop at Tacony Station and take stages there direct to the ground.

For further particulars as to boarding, tents, lodging, etc., address:

JAMES A. BLISS, Pres.

713 Sanson Street, Philadelphia, Pa.

Or, Mrs. E. S. CRAIG, M. D., Secretary.

713 Sanson Street, Phila., Pa.

Spiritualists Camp Meeting.

The "First Association of Spiritualists" of Philadelphia, will hold a Camp Meeting at **Neshaminy Falls Grove**, Willeston, on the Round Brook R. R. Route to New York, 18 miles from Philadelphia, commencing on the 10th of JULY next, and continuing to the 18th of AUGUST. For particulars as to charges for tents, boarding, &c., &c., apply personally or by letter to MR. FRANCIS J. KEFFER, General Superintendent, No. 415 SPRING GARDEN ST., Philadelphia, or, when in season, to him at Oakford, P. O., Bucks County, Penna. Speakers of both sexes, eminent for talent upon the public platform, will be engaged.

CAMP-MEETING.

New England Spiritualists' Camp-meeting Association will hold their Seventh Annual Camp-meeting at Lake Placid, Montague, Mass., from July 15th to Sept. 15th, 1880. Circulars containing full particulars sent on application by J. H. SMITH, Secretary, Springfield, Mass.

ADVERTISEMENTS.

Bliss' Magnetized Planchette.

This little instrument is designed especially to develop writing-mediumship, also to be a reliable means of communication with the spirit world. The advantage claimed over other Planchettes now in the market, are as follows: First, The magnetized top, instead of varnished or oiled wood. Second, Each instrument is separately magnetized in the cabinet of the noted Bliss medium, of Philadelphia, and carries with it a developed influence from Mr. Bliss and his spirit guides to the purchaser. Price 50 cents each or \$5.00 per dozen. Address JAMES A. BLISS, 713 Sanson Street, Philadelphia, Penna.

THE UNION REFORM CONVENTION

Meets in the Town Hall, Princeton, Mass., July 4th, 5th and 6th, Sunday, Monday and Tuesday. Speakers: Earl Andrews, Prof. A. L. Rawson, T. G. Leland, A. H. Wood, David Wilder, Josephine R. Stone, A. D. Wheeler, Angela T. Heywood, Dr. J. H. Swain, E. H. Heywood and other speakers are expected.

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LOVE THINKETH NO EVIL.

BY BELLE BUSH.

Oh! weary, half-famished, and pining for love,
Is the world that might list to the angels above,
And learn how they live, how they labor and love.

Ever calm, ever patient, and tender of speech,
Their thoughts flow in music, as waves to the beach,
And pure are the lessons they joyfully teach.

They pity earth's children, heart starved from their birth,
For the love that would brighten their homes and their
hearth.

For the love that would make them bright jewels of worth.

They tenderly pity the offspring of shame,
But their hearts never censure, their lips never blame,
But in love for the lowly they hallow God's name.

So pity and love them, oh, children of earth!
And your hearts shall have gladness, your souls shall have
mirth,
And you'll know where the fountains of joy have their birth.

Some minds are like streams flowing on to the sea,
Through fields where the sunshine lies placid and free,
Where the clover, wind-wafted, coquets with the bee.

Some are like mountain rills, dashing along
Over rocks and through valleys, with laughter and song,
But checked they plunge on down abysses of wrong.

But some, like great rains, too closely confined,
Fret the rocks that oppose them, or silently find,
Or make in their progress grand canons of mind.

Deep, dark and mysterious, wild gorges of gloom,
They may seem, and yet in them sweet wildflowers may
bloom.

And gems and pure gold in their caverns find room.

No depths of man's nature are barren of good,
Over desolate rocks swept the wind and the flood,
And the forests arose that for ages have stood.

Over all their fair tresses the summer had care,
Her soft breezes fanned them, and birds of the air
Made nests in their branches and warbled love's prayer.

So over men's hearts let the sweet waters flow,
And the rocks shall be melted now hard'ning below,
And the vine and the roses will cling there and grow.

With love cometh knowledge, oh, children of earth;
She guards the sweet fountains of music and mirth,
She will lead you where fountains of joy have their birth.

Love thinketh no evil, she seeks not her own,
From the peasant who reaps to the king on his throne,
She exacts not her tithe till the harvest is grown.

Oh! seek her then ever through labor and song,
And end the rude conflict that hate would prolong,
'Tis love, and love only, can triumph o'er wrong.

Belvidere, January, N. J.

[From the Banner of Light.]

MATERIALIZATION IN PROVIDENCE, R. I.

On Tuesday, June 15th, 1880, chancing to pass through Providence, I called at 1 P. M., quite unexpectedly, for the first time, on Mrs. A. V. Ross, 83 Carpenter street, who, at my request, kindly consented to give me a seance, none other than her husband and ourselves being present. Not long after Mrs. Ross had taken her seat in the curtain cabinet, a spirit form presented itself, but soon disappeared, when the voice of an Indian guide of the medium, known as "Bright Star," told us that the light that made its way into the room through several crannies around the doors and windows was hurtful to the manifestations and should be remedied. It was the first time Mrs. R. had ever given a day seance, and to obviate the difficulty effectually the medium was obliged to resume her normal condition and assist her husband. The disturbance thus created seemed a hindrance for some time to the manifestations, but after the conditions had been restored, aided by Mr. Ross's continued performances on the piano, a tall *embonpoint* female figure presented itself just outside the curtain, which I soon identified to my satisfaction, as being my spirit sister, Mary. She came out several times, and finally gained sufficient strength to approach and kiss me. After my sister retired, a sylph-like female form, some six or more inches shorter and not two-thirds the size of the one that had just retired, presented herself, which I had no difficulty in identifying almost at once as my daughter Gertrude, especially after she approached me and put her face within a few inches of mine, that I might inspect it closely, when, although the light was rather faint, I discerned her features sufficiently plain to convince me of her identity beyond question. After retiring behind the curtain Gertrude came out with renewed energy, and, throwing her arms around my neck, embraced and kissed me with the tenderness and fervor of a loving earth daughter. After returning for a short time she again came out and walked to the further corner of the room, where I had laid a copy of the "Bliss Imbroglia," which she brought and placed under a chair that stood beside me. She then went back, but directly came again and took her stand a few feet at my left, directly by the side of the partition of the room, and seemed to fix her attention on a point on the floor. Whilst I was closely observing what was passing in this direction, quite a thick white package, some eighteen inches square, suddenly made its appearance on the floor, at the point where her attention was directed. This package G. now took up in her hands, and, laying it on my knees, she again retired. The package resembled a very fine blanket with a narrow gilt or darker border. It was neatly folded, and seemed made of a soft material, unlike either cotton or linen, and almost too fine for the finest wool. I should think it might weigh three pounds or more. I was in hopes that my spirit daughter meant that I should take the package away with me, but she shortly returned and took it from me, and, unfolding it in part, spread it out in the chair beside me, and then, taking the little book in her hand, seated herself on the cushion so formed and occupied herself for a short time seemingly in deciphering the title page of the "Bliss Imbroglia." She then handed me the book, and, after throwing her arms about my neck and suffusing my face and lips with scores of caresses and kisses, she again retired toward the cabinet, taking the package with her.

Just as my daughter reached the curtain I asked her to stop a moment, that Mr. Ross (who was at the piano) might approach and see more closely the package. She did, and turned about with it in her hands. It was, however, then partly unfolded, and evidently undergoing the process of dematerialization, and presented but a dilapidated specimen of what it was but a few seconds before. "Bright Star," the medium's Indian guardian and guide, now told me that the spirit who had just been with me wanted to know what had become of "Four-Legs," that had carried Bartlett and her to see the "Coffin woman who made blankets clean?" On my saying that this was all Greek to me, Mr. Ross explained that Bright Star always called horses "Four-Legs." Still I could not guess what my daughter meant. Bright Star again spoke, and told me that the spirit said that the last time she and Bartlett drove together they went with "Four-Legs" to see the Coffin woman, who lived in Newport and had several children. I replied that I knew no person of that name who lived in Newport, and I asked if she had not made a mistake, and meant Corille, who kept the

laundry near town? Bright Star still insisted that the woman's name they went to see was Coffin. Supposing there must be some mistake, such as often occurs at spirit seances, I was about abandoning the subject, when it suddenly occurred to me that the name of my son Barclay's nurse was Catharine Coffee, who had several children and took in washing, and lived in Newport, and that Gertrude and he had been in the practice of driving there with Dolly (G.'s favorite mare) sometimes to see Catharine and administering to her necessities. I now said, "Don't the spirit mean Coffee instead of Coffin?" to which an earnest rejoinder of assent was made, the spirit repeating what was before said that the last drive she had with Barclay was to go with him to see the Coffee woman. I may just say that after my daughter Gertrude's death I gave most of her clothes to Catharine Coffee, which may have operated as a talisman in respect to this part of her communication. At any rate, I do not think the medium could have had any knowledge whatever of the matter communicated. It was further explained that the mistaking the names of Coffin and Bartlett for Coffee and Barclay was caused by the Indian's not comprehending the exact spelling of the sounds or signs that were conveyed to her ear of understanding.

After Gertrude retired my mother came out, and, taking a seat beside me, embraced and kissed me affectionately. Then came my daughter Fanny, and went through a routine of manifestations that would require more space than is allowable to narrate, as also my wife, who was the next to come after her. I may say that every member of my family approached and kissed and caressed me most tenderly, each one sitting in my lap or beside me in the chair. (My wife came dressed in the purest white, made of firm, rich material (as all other members of my family were), with a beautiful, elaborately embroidered golden-tinted belt or sash about her waist, that hung down in broad plaits before her. This I took in my hand and examined minutely. The sash, like the dresses, seemed made of a rich, fine material, very soft but firm in the handling, and entirely unlike the flimsy-looking garments that I have often seen at promiscuous seances where the conditions were interfered with by the presence of ungenial or inharmonious influences.)

After my wife had sat on my knee, and again on the chair beside me, and embraced and kissed me most affectionately many times, she took hold of different parts of my dress, patting me as she removed her hand from one point to another, as if in token of approval, which I think I understood. The fact is, I am generally careless about my dress, but on this occasion I was rather more decently attired than usual, which she evidently noticed, and meant to make me aware that she was pleased with my improved attire. After my wife left, my daughter Anna came in great glee, and with her accustomed remarkable strength. She took my hat from the table, not far away, and, placing it on her head, took her seat joyfully in the chair beside me. (This was highly characteristic of her.) Anna had, when in earth-life, remarkably fine long dark hair, (taking after her mother in this respect, as well as in her clear brunette complexion, both of which characteristics almost uniformly attend her appearance at seances.) She has a way of thickening and lengthening her hair almost indefinitely through manipulating it with her hands, which manifestation she often exhibits through the mediumship of Mrs. H. On this occasion, however, she went far beyond any prior performance of the kind. Standing close in front of me she began as usual to manipulate her hair (then about its ordinary life-like thickness and length) until it grew beneath her hands to more than a yard in length, whilst it gradually increased in volume, until it hung down beside her face and person in wide, thick tresses, exceeding many times the quantity she had on, except, and as I should judge, from ten to fifteen times as much in volume and weight as that of the medium. This was no deceptive airy creation, as I witnessed not only by close sight inspection but by both hands, parting and handling it in many directions for some time. Anna, before retiring, like all other members of my family, caressed and kissed me repeatedly with the warmest affection, the lips and flesh of one and all of them being of the natural elasticity and warmth of earth-life. In my repeated embraces of each and all of my family, the materialization of their spirit-forms seemed perfect, and my arms encircled and pressed to my bosom as real, tangible and palpable breathing bodies as ever walked on earth in normal human form.

What purported to be an aunt of mine, who lived and died in Philadelphia, next came, followed by a graceful, beautiful female spirit whom "Bright Star" said used to visit at my father's in the summer season in Narragansett. I could not, however, recognize this spirit as being any one I had known, notwithstanding that in adjusting the light Mr. Ross by accident turned on the full volume of gas whilst the spirit stood with her unveiled face within a few inches of me. She was of a clear blonde complexion, with every feature as distinct as possible, which did not in the remotest degree resemble the medium's, thus proving the harmonious conditions that were present, as I have observed that spirit forms and features almost invariably assume a resemblance to those of the medium in the degree inharmonious conditions prevail in the circle, and *vice versa*.

Lastly a colored female, known as Eliza, manifested, by request, her presence. She was as black (both face and hands) as ebony itself, and of a scraggy lean form, the very opposite of the medium. After dancing before me a short time Eliza took from a table near by a large music box, which she placed with both hands at my feet, and set it to playing. After a little while "Bright Star" said that the spirit wanted me to lift the box. I took hold of it, thinking I could raise it with ease. But I at first thought it had by some occult means been made fast to the floor. On a second attempt I raised it from the floor with some considerable effort. It absolutely seemed to have been converted into a block of iron. After the spirit had left "Bright Star" again asked me to lift the music box, which I did, this time with little effort. Whether it was fancy or not, I will not say, but the box now seemed not half the weight it was when I first raised it from the floor.

In conclusion I may say that, with one exception, I never attended for the first time a seance with any medium whatever that was more entirely satisfactory than the one I have referred to. In Mrs. Ross the city of Providence has within its precincts an angel-inspired medium, who I feel sure is gifted with materializing powers of the rarest kind, equaling those possessed by any medium I have ever known, not even excepting the sublimely gifted Mrs. H., whilst Mrs. Ross is

blessed with health and a strong constitution that will allow of their unfolding in all probability to a greater extent than Mrs. H.'s delicate and sensitive organism will permit. Mrs. Ross' phase of mediumship seems to be on the like advanced plane as that of Mrs. H., and it requires nothing but a watchful care on her part, and on that of her Spiritualistic friends, and a fixed, undeviating, resolute determination to exclude from her seances all fraud hunters, and other inharmonious test and purely wonder seekers, to render Mrs. Ross one of the very best materializing mediums that has ever blessed the earth.

THOMAS R. HAZARD.

[From the Banner of Light.]

Spirit Message Given Through the Mediumship of Miss M. T. Shelhamer.

JOHN PIERPONT.

As a representative of that mighty and angelic host of the eternal world whose mission it is to illumine the pathway of humanity, enlighten ignorance, and strew abroad knowledge concerning the ways of life, and also a comprehension of natural laws—whose mission it is to send forth tidings of immortality and tokens of the power of spirits to return from beyond the grave and manifest to mortals—the spirit guides of this circle propose, Mr. Chairman, to consume a portion of your time this afternoon in reply to a statement made by one who, himself claiming to be a medium, should stand at the head of the defenders of mediumship, and should be the first to recognize any new phase of spirit power. I refer to him who is known as the Poughkeepsie Seer. In a recently published discourse, delivered by this gentleman in Steek's Music Hall, New York, we find the following remarkable statement. The speaker very properly says: "The spiritual world is all about us, and after death we shall be a part of it; but," he continues, "the trouble with the world in not understanding this, is that it wants to materialize everything before it can be believed. The Spiritualists, so-called, attempt to satisfy this demand by bringing materialized forms from dark cabinets, and of course the result is a failure, because the whole action has a downward, demoralizing tendency." We would like to ask the gentleman speaker what positive proof he has to offer the thinking world as to the downward, demoralizing tendency of the materialization of spirit forms. This is a grave assertion—one that cannot be accepted on mere hearsay evidence; the accuser must bring forth personal experience in order to be listened to. Now we know not whether Mr. Davis has had the personal experience required or not. Certainly, if it is so, it is a deplorable affair that he should have been drawn into a place, or places, where the manifestations were of a downward, demoralizing tendency, and it is his duty to denounce publicly those places where this demoralization occurs. If he does not do so, we are perforce obliged to believe that he has had no such experience to offer; and so far as our own observations go—which have been extended somewhat—we pronounce the assertion a libel, not only upon a class of mediums who are traduced maliciously, denounced without cause, and at many times and places looked upon as deceivers, yet who compose a class as pure, honest and unselfish as any other class of teachers we can point out, but also a libel upon those earnest, honest investigators, men and women, who have opened their doors to the spirit world, and in the privacy of their own homes have witnessed the spirit-power produced in materialization; men and women who for candor, integrity, purity of morals and principles, may compare favorably with any other class the world provides; and if the speaker differs with us in this respect, it would oblige the spirit world if he would point out his evidences.

We would also ask where is the gentleman's proof of the failure of these manifestations which he implies? Ask thousands of earnest seekers, to-day, all over this land and in Europe, who have enjoyed communion with their sainted loved ones, whether or not the materializing phase of mediumship is a failure; whether or not the productions of dark cabinets are demoralizing? It is true that many of the most perfect blessings we have in life may be perverted, and so abused that they may become a curse to humanity—but shall we call these blessings demoralizing to the human race? Certainly not. We would respectfully suggest to Mr. Davis, the propriety of his giving this phase of mediumship a most careful, candid investigation in the privacy of his own home. If he will, and if he enters into this with a candid, earnest, inquiring spirit, dispossessed of all selfishness and all ambition, filled with the spirit of love, not only for those around him but for all humanity, possessed with good will for all beings, coming into the presence of the spirit-world in an humble, inquiring spirit, as a little child would come to its teacher, he will certainly receive a full tide of manifestations from the spirit-world, which cannot fail to convince even him of the power the spirit possesses over matter. We wish it distinctly understood, that the spirit powers controlling this circle, have no enmity to spirit-materialization, to transfiguration, or to any other phase of mediumship. That we are the friends of all mediums, we think our teachings in the past may well attest; that we shall defend mediums and mediumship wherever assailed, may be well understood by mortals. It is time that honest Spiritualists, those who really love the angel-world, whose desire it is to go forward in thought and spirit toward those who dwell in the infinite realm—it is time that Spiritualists, who profess to believe in the immortality of the soul and the power of spirits to return and manifest, lovingly, tenderly, earnestly to their mortal friends, that they go forward in defence of those instruments who are used by the spirit-world. It is time that speakers and mediums, who occupy a front position on the platform of life, begin to protect and defend those weaker instruments for spirit-power who are around them. It must indeed show a selfish, envious disposition, to assail others who are in their own humble way dispensing the bread of life to sorrowing, seeking souls; and if a medium can, through the agency of the dark cabinet, so-called, bring forth positive evidence of the immortality of life, if he or she can produce temporarily a form resembling that of a departed friend, which shall give comfort, joy and consolation to a mourning heart, surely the mission is a divine one, and cannot fail to bring its own reward.

All we ask is tolerance. It is time that the spirit of intolerance should be rooted out from the ranks of Spiritualism. As I would rebuke sin—which is a violation of the diviner laws of being—when in the mortal, so to-day I would rebuke whatever I find out of harmony, not in accordance with the higher teachings of returning spirits; and

I most earnestly beseech all of you to seek to live in harmony with the angel world; to throw around those among you who are weak, who are fragile, who are delicately reared through spiritual process, the mantle of charity, of kindly feeling, which shall develop their powers and enable them to bring forth higher, purer, truer evidences of the spiritual love and power that surround and operate through them. The most sacred relations of life are found in the home circle; the most tender ties of being connect one with the other—brother, sister, parent, child, wife, husband or friend. When a circle convenes in a harmonious, spiritual, loving spirit, desirous of receiving tidings from higher ones gone before—not in a dogmatic way commanding what shall be the conditions and what not, but ready to receive what may come, using each one his own judgment and reason in regard to the manifestations given—what can demoralize those who are present? Can the opening of the cabinet doors and the apparition of a form claiming to be that of a departed friend demoralize that assembly? Would it not rather lift each spirit up above the confines of earth, beyond the petty selfishness of material cares toward a higher life, and fill it with purer aspirations for knowledge and truth concerning those who have entered the immortal spheres? Surely we think so; and if it is possible that here and there so-called seances may be convened for selfish purposes and thrown open for the public merely to gather in the almighty dollar, and not for any higher purpose, surely these affairs will be ventilated, and the deceivers cannot fail to come to grief in short order. All the earnest Spiritualist, all the honest, skeptical investigator has to do, is to enter into the sanctuary of spiritual seances lovingly and harmoniously, and by whatever appears before him he cannot become demoralized nor dragged downward. We trust that in the future each one will throw out a higher, purer power than in the past, a loving sympathy which shall give the spirits such assistance that they may return as they have promised to do, and become so tangible and palpable in your presence that you cannot fail to identify and bless them.

Excuse Me, But

At the risk of being considered dogmatic by the spirit friends of Mrs. C. L. V. Richmond, I must have my say in regard to their answer in the *Banner of Light*, of May 8th, to the first questioner in the column. A very cool and clear questioner he is, too, barring a slight muddle in a line or two of his question, viz: "Is not all that exists in nature, through all the boundless universe, simply the development or the unfolding of a plan that has existed eternally in matter or in spirit?" I answer: Certainly not. An eternal plan is an eternal absurdity. The constituents of the universe are, as I shall briefly show farther on, free spirits, changing the forms of their thoughts ceaselessly, in accordance with their advancing conditions, and truer appreciation of the best way to arrive at the sole aim of all sentient beings,—Happiness. And I think our questioner must have, doubtless, indulged in a quiet smile at the gentle non-committalism of the spirits' reply to his very pertinent question.

The question was in regard to the propriety of Mr. Joseph Cook's not quite original hypothesis, that the existence of design is evidence of a designer. The answering spirits, quite in unanimity with Mr. Cook, take the ground that the designer of the universe is a grand infinite mind, that expresses itself in a grand infinite design, and their answer concludes in these words: "It is not presumptuous to conclude that because intelligence is displayed in the universe, therefore there is a source of intelligence; and because that intelligence is displayed infinitely, there is therefore intelligence." Now I have no quarrel with this conclusion, if only it be rightly applied, and honestly credited to the true account.

The infinite armies of spirit intelligences—sentient individuals—are not to be thus thrust aside for the introduction of the impossible unitary "Jehovah," but with their new designs and new thoughts, are calling upon us with infinite argument and infinite patience, to give them due recognition.

Let us not mock their loving natures with weak platitudes about a great first cause—an uncaused creator of the visible universe—an empty infinite abstraction; but quietly considering that article to the shelf where sleep the ancient mumbo-jumbos of a desecrated theology, be manly enough to state it as we see it; be courageous enough to doubt the improbable; be honest enough to welcome with open arms the evidences of the love and affection of the infinite host of sympathetic spirits whose constant aim and desire is to increase our happiness (and their own) by evolving new forms of beauty in their mutual interchange of relation, and as the direct result of their restless activity in the eternal struggle for more and better—which is happiness. These are the real, the only creators. All conceivable forms of matter are merely the expression of the forms of their thoughts. All motion is merely the result of their volition.

But I must not enlarge, though the subject is as broad as the universe—deeper than thought. Inasmuch as a lifetime would not suffice to do the subject justice, I must content myself with here giving the parties in interest a slight rap, hoping to arouse them to a revision of their position. I wish but to do an act of simple justice to the sweet ministering spirits ever near us, under our feet, over our heads, in the air and the water, they that kiss us in the fresh breeze of the morning, and smile upon us from the wayside as we stoop to inhale the fragrant breath of the myriad blossoms which in their modesty seem content to have "been born to blush unseen."

Let us be just, and display good manners (if we have them) with appreciative regard, towards those we know and love, instead of wasting our warmth on colossal abstractions, which at best but dazzle and blind.

And appropos of good manners, let me here not forget to acknowledge my indebtedness for the pith and marrow of these thoughts to the English philosopher, J. P. Greaves, of blessed memory, and here is my hand to him in gratitude.

S. B. BULKELEY.

Norwich, Conn., June 24th, 1880.

FRIEND ROBERTS:—I sent the above article to the *Banner of Light* about five weeks since, and it has just been returned to me declined. Upon re-reading it, I can see no reason for its rejection by the *Banner*, except it may be a little spinal weakness somewhere, though not in the article itself. If you have a mind to undertake, I shall be pleased to have it appear. If it has any merit worth mentioning, it may lie perhaps in the fact of its entire freedom from cowardly concession.

S. B. B.